HARMONIAL PHILOSOPHY

RELIGIO-PHILOSOPHICAL JOURNAL.

DEVOTED TO THE ARTS AND SCIENCES, LITERATURE, SPIRITUAL PHILOSOPHY ROMANCE AND GENERAL REFORM.

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Literary Department.

THE SPIRIT IDEAL.

Given through the Mediumship of LIZZIE DOTEN, by the spirit of Edgar A. Poe, at the close of a lecture in Boston, Massachusetts.

From the throne of life eternal,
From the home of life supernal,
Where the angel feet make music over all the starry floor,
Mortals, I have come to meet you,
Come with words of peace to greet you,
And to tell you of the glory that is mine forever more.

Once before I found a mortal
Waiting at the heavenly portal
Waiting but to catch some echo from that ever-opening door;
Then I seized his quickened being,
And through all his inward seeing,
Caused my burning inspiration in a fiery flood to pour!

Now I come more meekly human,
And the weak lips of a woman
Touch with fire from off the altar, not with burning as of yore,
But in holy love ascending,
With her chastened being blending,
I would fill your souls with music from the bright celestial shore.

As one heart yearns for another,
As a child turns to its mother,
From the golden gates of glory turn I to the earth once more,
Where I drained the cup of sadness,
Where my soul was stung to madness,
And life's bitter, burning billows swept my burdened being o'er.

Here the harpies and the ravens,
Human vampyres—sordid cravens,
Preyed upon my soul and substance till I writhed in anguish sore,
Life and I then seemed mismated,
For I felt accursed and fated,
Like a restless, wrathful spirit wandering on the Stygian shore.

Tortured by a nameless yearning,
Like a frost-fire, freezing burning,
Did the purple, pulsing life-tide through its fevered channels pour,
Till the golden bowl—Life's token—
Into shining shards was broken,
And my chained and chafing spirit leaped from out its prison door.

But while living, striving, dying,
Never did my soul cease crying:
Ye who guide the fate and furies, give! oh, give me I implore,
From the myriad hosts of nations—
From the countless constellations,
One pure spirit that can love me—one that I, too, can adore!"

Through this fervent aspiration
Found my fainting soul salvation,
For from out its blackened fire-crypts, did my quickened spirit soar,
And my beautiful ideal—
Not too saintly to be real—
Burst more brightly on my vision than the fancy-formed Lenore.

'Mid the surging seas she found me,
With the billows breaking round me,
And my saddened, sinking spirit, in her arms of love upbore;
Like a lone one, weak and weary,
Wandering in the midnight dreary,
On her sinless, saintly bosom brought me to the heavenly shore.

Like the breath of blossoms pending,
Like the prayer of saints ascending,
Like the rainbow's seven-hued glory, blend our souls forever more.
Earthly love and lust enslaved me,
But sinless love hath saved me,
And I know now, first and only, how to love and to adore.

Oh, my mortal friends and brothers,
We are each and all another's,
And the soul that gives most freely from its treasure hath the more.
Would you lose your life, you find it;
And in giving love you bind it,
Like an amulet of safety, to your heart forevermore

WILFRED MONTRESSOR;

OR,

THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

BY THE AUTHOR OF "FLORENCE DE LACY, OR THE COQUETTE," ETC.

BOOK THIRD—THE ARREST.

CHAPTER XXIV.

THE BURGLARS FAMILY.

A dark, gloomy morning succeeded the night of the burglary.

Mrs. Williams had been entirely unconscious of the departure of her husband, and had continued in a profound slumber until day-break. On awakening, however, she perceived at a glance, that his head had not rested upon the pillow during the night. With terrible forebodings of evil, she exerted herself to rise and gaze around the apartment. The low stool was standing near her bed-side in the same position as on the preceeding evening, when her husband had occupied it. The family Bible lay unclosed upon the wooden table. But Andrew Williams was not present.

She called her daughter Jane from the adjoining chamber and questioned her anxiously. Jane knew nothing—had heard nothing of her father's movements. The alarm of the distressed invalid on discovering that her husband had not slept under his own roof, was excessive. Andrew Williams was a man of domestic habits, and this was the first time he had absented himself from home in a concealed or clandestine manner. The remembrance of his unavailing struggles for employment—his depression of spirits—his despairing language—fell like a dark shadow upon her soul. She knew that his affection for his family was too strong to admit of his protracted absence if he were alive. The thought of suicide flashed over her with torturing uncertainty. She beheld him in her imagination stabbing himself to the heart, or throwing himself into the dark turbid river, in the agony of despair. Overcome with her fears and emotions, she fell back, exhausted, upon her pillow.

The young girl flew to the bed-side, and with heroic fortitude suppressed her tears while she soothed the distress of her mother. She suggested the most plausible reasons to account for her father's absence. She strove, by soft and gentle words, to bring back the angel Hope to the forlorn and desolate chamber.

Bad news flies quickly. At eight o'clock of the morning the gossips of the neighborhood were excited by the report that Hugh Simonson and Andrew Williams had been arrested in the act of committing a burglary, and that they had killed a police officer in a desperate effort to escape. The nature of the report awakened the curiosity if not the sympathy of the neighbors. Mrs. Ramsbottom, the mistress of a boarding-house on the opposite side of the street, was the first person who volunteered to call upon Mrs. Williams, with the humane purpose of breaking the news to her. She was a fat, red-faced woman of forty-five years of age, of a prying, curious disposition, though by no means disobliging or unamiable.

Mrs. Ramsbottom soon gained admittance to the chamber of the invalid. Mrs. Williams had partially recovered from the fit of exhaustion, but her features were pale and very thin.

"Bless me, Mrs. Williams," said the visitor, "how poorly you look."

The sick woman gazed at the speaker with an unmeaning stare.

"Do you not know me, ma-am? My name is Ramsbottom. I live across the street, and hearing that something was the matter with you, I have come over in a neighborly kind of a way. Dear old Ramsbottom, when he was alive, liked to see me attentive to the sick neighbors. Where is your husband, Mrs. Williams?"

The woman made no reply, but Jane answered quietly:

"Father is not at home."

"And Mr. Simonson? the man that keeps bachelor's hall below stairs."

"I have just been to his room," replied the girl, "to inquire about my father, but the door is locked, and thinking he might be asleep this cloudy morning, I did not disturb him."

"Bless me, girl, don't you know that your father and Mr. Simonson went out together, last night?"

Mrs. Ramsbottom stopped again abruptly: for turning again toward the bed, she saw the eyes of the sick woman fixed intently upon her.

"You have heard news of my husband?" she murmured, gasping for breath.

Mrs. Ramsbottom hesitated to reply; and the invalid, raising herself on one elbow, inquired more vehemently:

"Is he dead?"

"Oh no, ma-am; don't fret yourself too much, and you a poor sick creature. They have taken him, that's all. I dare say Mr. Williams is as much alive as any of us. It is the policeman that was killed, ma-am."

"What does it mean, Jane?" said Mrs. Williams to her daughter.

"Poor soul," said Mrs. Ramsbottom, in a whining tone of affected sympathy. "It will all come out in time, so I suppose it is my duty to tell you, and set your mind at ease. Mr. Simonson and your husband went out last night, and a dark night it was, to break into some rich gentleman's house, which is agin the law, ma-am, as you know, though we poor folks don't think it a hanging matter. Well, they got into the house, and while they were ransacking the closets, the policemen came along and took them prisoners. I dare say, ma-am, somebody will get them out on bail, and then the lawyers will keep them from going to State prison. There is likely no truth in the story that they killed one of the policemen—that would be a bad business—but I don't believe it, ma-am, I do not. So keep up a good heart, Mrs. Williams."

As the thoughtless gossip repeated the rumors she had heard, the face of the invalid grew very pale, and became distorted with internal suffering.

"It is not true, mother," sobbed her daughter Jane.

Mrs. Ramsbottom turned toward the young girl, somewhat angrily.

At that instant a terrific scream of horror and agony burst from the lips of the sick woman. Her eyes glared wildly in their sockets—her features grew more and more distorted, and her limbs were violently convulsed. The scream was not repeated, but was followed by a succession of deep heart-rending moans. The convulsions continued.

The boys in the adjoining chamber were startled from their slumbers by their mother's screams and timidly approached the door of the apartment, which was standing ajar. On peeping through the crevice and beholding a strange woman near the bed-side, they retired from the door and began tremblingly to dress themselves.

"Run for a doctor, girl," said Mrs. Ramsbottom to the invalid's daughter. "Run for a doctor as quick as you can, and I will stay here with your mother. Bless me, who would have thought the poor creature would take it so badly."

Jane Williams had partly raised her mother's head from the pillow, and was striving, by words of tenderness, to restore her to consciousness. The request of Mrs. Ramsbottom was equivalent to a command. Leaving the bed-side, the young girl flew to the opposite side of the room, and snatched a plaid bonnet from a nail driven into the wall.

"Where shall I go for a doctor—to the Dispensary?"

"Any where, child, so you are quick about it. As I live, there goes Doctor Everard, afoot, on the other side of the street."

"The tall gentleman with a cane?"

"Yes; run after him and beg him to step in and see your mother. He is one of the best doctors in the city."

Mrs. Ramsbottom continued talking after the departure of the girl, partly to herself, partly to the unconscious invalid. He raised young Mrs. Ramsbury, the niece of my neighbor, Captain Thompson, from the point of death. It was almost a miracle. There, Mrs. Williams, don't go on so, don't. I am sure if I had thought she would be overcome in this way by the news, I would not have told her. Somebody else would, though, and the poor creature might as well know it first as last. There, there, ma-am, I dare say they won't hurt your husband. I am sorry they caught him."

In this manner the gossiping mistress of the boarding-house occupied the brief interval between the departure of Jane Williams and her return with Doctor Everard.

The young girl had soon overtaken the doctor. Distinctly, though hurriedly, she related the particulars of her mother's attack, and imparted him to visit her.

As Doctor Everard approached the moaning, struggling invalid, and took hold of her emaciated hand, Mrs. Ramsbottom commenced very respectfully:

"This poor woman, doctor, has been in a weakly way for a long time."

"Silence, madam," said the doctor, gravely, "you have done mischief enough already by your talking."

This rebuff from Doctor Everard effected Mrs. Ramsbottom completely.

The doctor took a couple of vials from a pocket case of medicines, which he carried with him, and asked for a tea-cup. He poured out a teaspoonful, or thereabouts, of laudanum, and the same quantity of tincture of castor. Adding a little water to the mixture from the broken pitcher on the table, he presented it to the lips of the invalid. The woman swallowed the draught without much difficulty, and the doctor seated quietly by the bed side watching its effects. In a few minutes the spasms and convulsions diminished sensibly in violence, and the moans became less frequent and prolonged. At the end of a quarter of an hour, the nervous excitement of the invalid had disappeared almost entirely. Her eyes were closed, however, and she manifested no signs of conscious existence.

Doctor Everard consulted his watch, and was on the point of giving some directions to the young girl, Jane, in regard to her mother. The noise of footsteps on the staircase and the eager joyful glance of the girl, seized his eye for the moment.

"Father is coming," said she in a whisper, to Doctor Everard, as she flew to the door and opened it.

Andrew Williams entered slowly, followed by a stranger. His eyes were red with weeping—his features wore a more settled aspect of despair than they had ever done previously—his form was bowed as if with age. He looked around the room without any manifestation of surprise at the presence of Doctor Everard and Mrs. Ramsbottom. His gaze was anxiously turned toward the miserable couch on which his wife was lying, and became fixed upon her prostrate limbs and pallid countenance.

Clasping his hands together he exclaimed:

"Great God, I have killed her."

The sound of her husband's voice seemed to awaken the consciousness of the woman, for she murmured, in low, audible tones

"My husband."

"No, she is not dead," uttered Williams, vehemently, hastening to the bed-side, and sinking upon his knees, "here Patty, here I am."

The invalid opened her eyes slowly and beheld the face of her husband.

"You are alive Andrew—not stabbed or drowned," she said rather languidly.

"No, Patty," replied the kneeling man.

The recollection of Mrs. Williams returned with the gradual restoration of her faculties.

"Ah! I remember—it was more dreadful than that. Somebody told me that you were a thief in the hands of the police."

"It is true, Patty."

The young girl, Jane, sobbed bitterly at her father's admission; but the woman looked inquiringly at her husband, as if not wholly understanding him.

"It is true, Patty," said the man, hurrying through his narrative, yet frequently interrupted by the strength of his feelings. "The officer has permitted me to come home and take leave of you and the children before I go to jail."

A deep groan burst from the woman, but she evidently sought to restrain herself.

"It will break your heart, Patty, I fear," continued Williams, "but I did it for the best. The children were crying for bread, and you were lying on a sick bed in want of everything. I was persuaded into it by Mr. Simonson, but I did it for your sake and for that of the children. It was that I wanted a few dollars very much, and could get no work, and the gentleman whose house we went to rob was very rich, very rich indeed. This is the first time, Patty, that I ever attempted to steal the value of a dollar, and I never mean to do it again. I did not mean to become a thief."

In this terrible crisis of irretrievable ruin, the fortitude of the woman struggling for its ascendency over bodily weakness and mental suffering.

"You have acted very wickedly, Andrew."

"I know it, Patty," replied the man; "will you pardon me and love me still?"

"Ask pardon of your Maker, whom you have so grievously offended."

"I have repented bitterly, sincerely. Whatever happens to me, I will never, never commit another crime."

"I will pray for you," said the invalid, with wonderful self-possession. "I will try to bear it, and think of you as I have done. But to hear you branded as a thief," she continued, shuddering, "and to know that disgrace, as well as poverty, must henceforth rest upon us, and upon our children, is indeed a burden of grief and misery."

The man wept in silence.

"Come Williams," said the policeman, wearying of the scene, "your five minutes are up—we must go."

The burglar rose from his kneeling posture, and expressing only his wife's cold, trembling fingers turned away.

During the progress of the scene, the younger children of Andrew Williams had crept softly into the room.

The eldest of the boys approached the police officer, clasped him around the knees, and said, imploringly, "Don't take father to jail."

The man disengaged himself gently from the boy, and, seeing Jane, bade her follow him, left the apartment.

Andrew Williams cast one despairing look at his wife and children, and followed the officer. As he descended the stairs, the low, suppressed sobs of his daughter, and the cries of the terrified boys fell upon his ears.

The agitation of this scene and her previous illness, increased the feebleness of Mrs. Williams to an alarming degree. In a whisper, scarcely audible, she complained to Doctor Everard of a sensation of faintness in the region of the heart. The Doctor wrote a prescription on a slip of paper, and gave minute directions to Jane Williams for administering the medicine, apprising her also of the precarious condition of her mother's health, and the necessity of unremitting attention to her wants.

The prudent management, the unfailing affection of the young girl, in the trying emergency of her position, were remarkable.

At the approach of evening, Mrs. Williams rallied considerably. She watched, unperceived, the movements of her daughter, as she pursued her household duties, silently, and sadly, but industriously.

"Come hither, Jane," said the invalid, slowly, "I have something to tell you."

"Dear mother," said the girl, approaching the bed-side, "Doctor Everard says that you must abstain from talking until you get a little more strength."

"My strength will never return, my daughter. This blow is irrecoverable."

"Let us hope otherwise, dear mother. Doctor Everard says—"

"We will change the subject, Jane," said Mrs. Williams, interrupting her daughter. "I have been lying here for half an hour thinking seriously about the wants of the family."

"Do not worry yourself," remarked the girl, "the neighbors have been very kind to us."

"God bless them! but their kindness is no reliance for you and the boys. I am only a burden, and your father—there is no longer any room for hope."

The young girl brushed from her eyes the springing tears, and kissed her mother's pale cheeks.

"Much depends upon you, my daughter, young and destitute, as you are; but I warn you, as you value the blessing of your dying mother, let no extent of poverty or distress drive you to the commission of an immoral or dishonest act."

"I will not, dear mother," said the girl. "I will not, as God is my helper."

"He will help you, Jane. There lies my greatest hope. It is our daily duty, however, to appeal to the justice and benevolence of our fellow beings, in times of great need. We have relatives in this city, in good circumstances; but they cast me off entirely, when I married your father; and it would be useless to apply to them. I advise you to go to them only in the last extremity. When I am dead, perhaps, they will listen to you."

"I will work myself to death, before I will sue to those who have treated you so cruelly," said the young girl, with a burst of tears.

"There is a portion of my sad history," said Mrs. Williams, "of which you are ignorant. As it possibly affords a slight hope of relief, I will now reveal it to you."

"Do not tire yourself with talking, dear mother: remember the Doctor's orders."

"The story will soon be told. At the period of my earliest recollection, I lived with my mother, in the family of her natural uncle. As I subsequently learned, she had separated from my father, in consequence of a domestic quarrel, shortly after my birth. During her lifetime, my mother received a yearly allowance for the support of her child and herself. The decease of my mother, in my ninth year was followed in a few months by that of my father; and it was then discovered that he had bequeathed the bulk of his property to his partner, Mr. Owen Tracy. I was left almost entirely to the charity of my relatives."

The young girl listened intently to this narrative.

"Mr. Tracy has become very wealthy, and retired from business. He is said to be a harsh, miserly man; but surely he will not refuse some measure of relief to the family of the only daughter of Charles Mountjoy. Ascertain his residence, Jane, and apply to him in person, immediately."

Mrs. Williams went into some further details of her history, until she sank beneath her returning exhaustion. During the stay of Mrs. Ramsbottom, who came in soon afterward, to inquire after the health of the invalid, the young girl slipped out of the chamber and sought, in obedience to her mother's desire, the residence of Owen Tracy.

From the Banner of Light, February 20th 1869.

Extraordinary Phenomena.

Many of your readers are familiar with the manifestations by the Davenport Brothers, also with those of Mr. Wm. Fay, who is associated with them.

There is in the city of Washington a boy fourteen years, through whom manifestations are presented, which are, in many particulars similar to those of both the Davenports and Fay.

Frankie Gunnell is the son of H. D. Gunnell, Esq., Commissioner of the Seventh Ward, an old and highly respectable resident of the city. At a private audience on Friday of last, there were about sixty ladies and gentlemen present, among whom were Hon. Thomas W. Ferry, member of Congress from Michigan, and other members of the United States Congress, the editors of the city papers, half a dozen medical gentlemen, and other prominent citizens.

Frankie was seated in a small cabinet, in the door of which was cut a diamond-shaped hole was cut. The door was closed, and Frankie was tied by unseen hands. The Committee of Examination, consisting of Hon. Mr. Ferry and Dr. McWilliams, examined the cords and pronounced the lad securely tied; his hands being fastened together behind him, and secured to the back and bottom of the chair on which he was sitting. A guitar, tambourine, violin, drum, and a bell were placed in the cabinet. Immediately on closing the door, which was bolted by an unseen power inside—the clicking of the bolt being distinctly heard—music was heard from the instruments, and hands were exhibited and thrust through the aperture in the door, one holding the violin bow, and an other the drumstick. The door was then unbolted inside and instantly opened, when, on careful examination, the Committee pronounced Frankie to be tied precisely as he was when examined before. The door was again closed, and hands and arms were instantly presented through the hole in the door. The bell was rung, and continued ringing until the door was unbolted inside and opened, when Frankie stepped out with the cords removed from his person.

He then took a seat in the front parlor, the audience being assembled in front of him, and occupying the back parlor, the doors all being thrown open. The musical instruments were placed on a table by the side of the medium. The lights were then put out, and Frankie was immediately made fast by an unseen power, with his hands lashed together behind him and fastened to the chair. The lights were again put up, and Frankie was examined and pronounced to be securely tied. Again the lights were put out, and the musical instruments were seen flying through the room, distinctly recognized by the phosphorus that had been rubbed upon them a few minutes before. The lights were called for, and the medium was found to be bound as when last examined. The experiments were repeated with similar and varied results. The medium then, with the lights out, asked some one to "request the spirits to take my (the medium's) coat off," which was done in an instant, the hands still tied together and to the chair. The request was made to have it put on, which was done in an instant. Mr. Ferry then, at the request of the medium, took his coat off and laid upon a stable. The room was no sooner darkened, and the request made, than the coat was put upon the medium, and after examination was taken off with equal dexterity. A request was made to show the hand by which this was done, when a hand was seen immediately on the bottle of phosphorus sitting on the mantle-shelf.

I am not a believer in spiritual manifestations, nor am I of those who would reject, without examination, such manifestations in evidence of spirit-communications as are here presented. I am an earnest inquirer after truth. I have been on the committee and in the cabinet with the Davenport Brothers. I am satisfied there is no collusion on their part, and I am equally convinced that young Frankie Gunnel is not an imposter.

I am yours,

AN ADVOCATE OF HONEST INVESTIGATION.

Washington, D. C., Feb. 6th, 1869.

An Exciting Scene.

An exciting scene once occurred at Alcazar, in Spain. Mdlle. Rose Saqui, rope dancer, was performing some jugglery feats, balancing daggers, lighted torches etc., on the tight-rope, when suddenly the cry, "You are on fire," rose from the audience. A piece of burning stuff from one of the lighted torches had fallen on her head and set her long hair on fire. With one foot on the iron rope and the other in the air the woman did not lose her presence of mind. She passed her hand over her clothes and felt nothing. "Are they wax?" (In your hair?) cried the excited people. Mdlle. Saqui understood, and carrying her hand to her head, rapidly stifled the fire. She then continued her performance as if nothing had happened.

Pacific Department.

BY.....BENJAMIN TODD

Selden J. Finney.

It is with great pleasure that we learn that brother Finney has so far recovered his health, that he will be in the city of San Francisco, sometime during the month of February, to speak to the people. He is a thorough humanitarian, believing in and preaching the largest liberty to every soul, to grow beautiful and strong. The Franciscoians can promise themselves a rich treat when he comes. A more eloquent or philosophical speaker has never graced a rostrum in behalf of Spiritualism.

Dr. J. M. Grant.

Had Spiritualism done nothing more for mankind than simply relieve the world to the extent that it has of physical suffering, it would be worthy of our cordial support. The gentleman whose name heads this article, is truly a remarkable healing medium. He has, to our personal knowledge, performed some as wonderful cures as any we have ever heard of from Dr. Bryant or Dr. Newton. His profession is no sinecure, indeed, but like the majority of mediumships, poorly paid; and did we withhold from them our cordial sympathy, we should be ungrateful to a fault.

His office is 410, Karney street, San Francisco.

Antioch.

Is a fine growing little town on the south bank of the San Joaquin river near its junction with the waters of the Sacramento. Somehow, since its existence it has never been blest (or cursed) with a great amount of christian preaching. Four or five months since a man by the name of Woods, (he is far from being out of the woods,) an Old School Congregationalist preacher came among them. Things went on swimmingly for a time, and the prospect was so fair for building up a society that they came to the conclusion that they would build a temple for their God in which to worship him. Query: Had their God to sleep out of doors over night in Antioch until now?

In November, we received an invitation to visit the place, and give them some lectures on Spiritualism. We gave three lectures, and then wended our way to Somerville, a coal-mining village lying in the foot-hills around Mount Diable.

Thinking that we had gone for good, the Rev. gentleman thought that he would annihilate Spiritualism, and gave notice accordingly, that he would do so on the next Sunday. Word was brought to us of what was to transpire, and we thought that if Spiritualism was to be killed we would like to be present and see how the thing was to be accomplished. So we made it in our way to be present on Sunday morning and listen to his discourse. It was a tame affair, and no wonder; it came from a weak brain. Mr. Woods is a very good man, but there is no danger of his setting the "woods" on fire with his intellectual efforts. I was greatly amused at one remark that he made, namely: "That he could quote one passage from the Word of God, that was of more value than all the sayings of philosophers that ever lived." And what passage do you think it was? Nothing but the Golden Rule. Did he not know that the Bible was indebted to the great Chinese philosopher, Confucius, for this same Golden Rule?

Are the Orthodox clergy as ignorant, indeed, as they appear, or are they dishonest?

If ignorant as they appear, they are objects of the most heart-felt pity and commiseration.

We gave quite a number of lectures in the place, the result of which is best made known by a remark of one of Mr. Woods's members. He said, "It was too bad for the Devil to send him here just at this time. We can't raise the money to build a church now."

We thought of their poor God that would have to sleep out of doors over night a while longer.

The Errors of Theologians.

NUMBER TWO.

Probably, no greater or more erroneous doctrine was ever promulgated by popular Theologians, than that of demeaning mankind as it regards their relation to their Creator.

Representing man as totally depraved, and, at best, only a poor, weak, sinful worm of the dust, —and then to corroborate and substantiate their statement, they quote their sacred Book wherein it says, that man "Has no soundness in him, but is full of wounds, bruises and putrifying sores from the crown of his head to the sole of his feet." They utterly ignore man's physical condition as something not to be taken into the account at all. The care of his physical nature must be left entirely in the hands of an M. D.; but his moral and spiritual nature must be entrusted solely in the hands of a D. D. And we are frank to confess that we see but little hope for humanity after being disposed of in this manner.

The M. D. kills his body when it suits him so to do, because he has a license from college that prevents his being arrested for the crime of murder.

The D. D. kills his soul when it suits him so to do and claims immunity on the ground that he has a commission for his work from the Almighty. The D. D's, tinkering blunderers as they are, foolishly suppose that they can take the greatest sinner in the world, and utterly regardless of the state of his physical condition, mill him through a certain process, and bring him out a saint of the first water, labeled for the through train from a life of sensuality and crime of the deepest dye, right into the arms of his Jesus.

Now, we take the ground fearless of contradiction by any philosopher, that a man cannot be religious while he is suffering under a severe attack of the dyspepsia.

We have known several individuals in our life experience, that have been attacked with dyspepsia. They would naturally become melancholly and low spirited. They looked upon their suffering as a dispensation of Providence, which they must endeavor to be resigned to and bear with all the christian fortitude imaginable.

After a time their suffering would become a kind of second nature to them, so that they would almost cease to complain. By and by they would become astonished at their patience under the chastening hand of God, and begin to think that they were indeed christians. A conversation with their favorite pastor would give them occasion to confirm their faith, and they would comply with his invitation to unite with the church.

But shortly after, along comes some good physiologist, who readily cures them of their dyspepsia, and lo! to their astonishment, when their dyspepsia stept out, their religion went out with it.

They are in a sad dilemma now; they do not like to leave the church and acknowledge that they did not have any religion, least they should be called a hypocrite. So to avoid being called a hypocrite, they put on a sanctimonious garb and become one in reality.

But this demeaning mankind in their relation to their Creator, all grows out of the false idea that we owe God so much that we never can pay. We take the ground that we do not owe God anything; and it is fortunate that we do not, for we have nothing to pay with. Hence, if we are indebted to God, we must remain in a state of bankruptcy to all eternity, unless God should do what he never yet has done, namely: Enact a general bankrupt law whereby we may may escape. How it can be made ont that we owe God anything, is more than we can divine. We never made any bargain with Him, nor have we ever been consulted by Him with regard to our interests.

He never asked us whether we would be born of Peter and Marinda, or Joshua and Corinda, but sent us into the world with just such a constitution as Peter and Marinda could give. He never consulted us with regard to the surroundings of Marinda, while we were in a state of gestation, whereby certain psycological impressions should be indelibly stamped upon our being. Nor has he ever consulted us with regard to our surroundings in infancy, nor our childhood, young-manhood, or more advanced years; but He has forced us along by an unmistakable power, on the stream of time, to be knocked about by the eddies, whirlpools and rocks, whithersoever they would. We have had many angularities and rough corners knocked off from us by this process, but some yet remain, and we expect they will in time be removed in the same manner. Nor do we expect that this work will cease until we become shaped and fashioned according to the grand architect's designs.

But when the square of the Master shall be applied, and we are not found wanting, then we shall become a well wrought stone in that spiritual temple that shall rise like the eternal years of our God forever and ever.

But on the other hand, God owes us all that we need to make us what He designed us to be, and we need not have the least fears but what the indebtedness will be promptly met. I have long since quit telling God what a bungler He was when He made me, and I recommend to all my good, christian friends, to do the same.

The Last Outrage.

Is it possible that we live in a christian land and such villians at the head of those churches which claim to be christian? Has not the darkest of those days passed away which admit of deeds to mean and contemptible for day light? Is there one being on earth devoid of every redeeming quality which should place him above the brute? It would seem so, and still in our utter disgust and condemnation, we would not be unjust to the animal.

The deed is this: A very excellent member of the Episcopal church, Dr. Collins by name, of this place, in good and regular standing, one who had always freely supported the church, and by so doing had helped to support its pastor, in a state of partial insanity, not long since, put an end to his earthly career by taking poison. He was a fine citizen and respected by all. Of course, in due time, the pastor of his church was called upon to pay the last tribute of respect to the lifeless form. But what think you was the pert retort of this self-righteous Pharisee, one who had taken from his purse so freely when he was alive, to support his animal wants, for he was a liberal man. He could not bury a suicide, was his response. He never wished to pollute his hands by having anything to do with one who had committed so great a crime.

O, those holy hands! Were they never stained with sin? Did they never take from the poor widow her last dime? Were they never caught in mutilating the poor Chinaman whose offense was nothing more nor less than that of passing through his lot. Perhaps his ground was too holy for the poor, weary traveler to tread upon, and only fit for his saint-like presence. How precious he must stand in the sight of Him whom he would pretend to honor by this act, arrayed in those christly robes characteristic of his church. Can God have any use for such conceited, selfish, black-hearted wretches as this? And still he officiates at the head of one of the most fashionable churches in the land. He has a flock in charge whom he expects, with himself, to bring up at last on the right hand of the Father. He would be much surprised to meet there the poor suicide. But he says his religion forbids him burying him.

A pretty compliment upon his religion. Then his religion helps him to be mean. These are beautiful institutions which tend to make men act like brutes, are they not? No wonder he wishes to remove the stigma attached to such an act by laying it to that, but in so doing was he aware it was calling into question his honor? He realized his religion made him mean, still he clung to it with bull-dog tenacity, for bread and butter was at stake, and surely this man is too lazy to work. He was confident his honor would not suffer by expressing himself in this manner, for such a thing as honor and principle would, like the fair exotic, wither and die transplanted in his breast. LEOLINE.

Grass Valley, California.

Original Essays.

For the Religio-Philosophical Journal

EDITOR JOURNAL:—The following lines are selected from Lord Byron's works.

A. C. BARNES.

LORD BYRON A SPIRITUALIST.

When coldness wraps this suffering clay,
Ah, whither strays the immortal mind?
It cannot die, it cannot stay,
But leaves its darkened dust behind.
Then, unembodied, doth it trace
By steps each planet's heavenly way?
Or fill at once the realms of space,
A thing of eyes, that all survey?

Eternal, boundless, undecayed,
A thought unseen, but seeing all,
All, all in earth or skies displayed,
Shall it survey, shall it recall:
Each fainter trace that memory holds,
So darkly of departed years,
In one broad glance the soul beholds,
And all that was, at once appears.

Before creation peopled earth,
Its eye shall roll through chaos back;
And where the farthest heaven had birth,
The spirit trace its rising track.
And where the future mars or makes,
Its glance dilate o'er all to be,
While sun is quenched or system breaks,
Fixed in its own eternity.

For the Religio-Philosophical Journal.

The Death Penalty Examined.

BY HENRY L. SLAYTON.

A true system of human government still remains an unsolved problem. What code of legislation will best serve the peace and safety of society, and at the same time give the largest liberty to the citizen, has puzzled alike the philosopher and the lawgiver. To effect, in our opinion, a proper solution of this problem, all revengeful laws should be repealed; all laws which take away human life; all laws inconsistent with Christian principle, and a milder and consequently more certain punishment substituted, the practical advantages of which, history and experience fully demonstrate.

The penal codes of nations form the most important branch of legislation, yet they present the darkest and saddest picture in the annals of time. In all ages, the sacredness of human life has been disregarded, while the most careful land marks have been planted, to guard the rights of property. The legislator has favored the selfish rapacity for unjust power, instead of listening to the voice of reason, and regarding the dictates of humanity.

An eminent writer has said: "When the rights of human nature are not respected, those of the citizen are gradually destroyed." The innocent as well as the guilty have suffered the rack and the torture, been exposed to wild beasts and nailed to the cross, with other modes equally shocking to decency and humanity. By the laws of England, in the eighteenth century, clipping an English shilling was no less than high treason. The heart of the offender was torn from his body while in his death agonies, and then burned. And this was a law of England for centuries. Stealing a fowl, or breaking down a cherry tree, and a hundred other trivial offenses, were punishable with death. Well might the angels weep at such fantastic tricks before high heaven.

But thanks to truth and a more liberal Christianity, such aggravated systems of injustice are being numbered among the things that were. In our day, witches are suffered to live. Persecution for opinion's sake, can no longer be enforced. The right to worship God according to the dictates of conscience, is inviolate. Neither kings nor priests are infallible, an I capital punishment is losing confidence and power.

Thus, constant innovations have been going on, undermining the foundations of tyrannical power, until, in most countries, the punishment of death has been restricted to a few of the greatest crimes, and in some instances, its total abolition has become a practical fact. These examples, and those furnished by history, like flashes of light in the long night of human errors, afford proofs of a better and more just system of laws than has ever been modeled from the old system.

But whence came this pretended right of governments to inflict death as a penalty? On one side we have the answer: Moses taught this doctrine, therefore it is sanctioned by divine authority; and on the other, that God, by precept and example, has denied to society, as well as to the individual, the right to take human life—hence its exercise is but usurpation and repeated murder. The Mosaic code, and the covenant of Noah, has always been a favorite resort for the advocates of blood. Driven from every other citadel, they are sure to intrench themselves amid the types and traditions of a system that has long since passed away. It is the ready weapon which the political and spiritual despot has ever used in every age to oppose the great reforms and moral improvements of the world. From the same source, and with equal propriety, might even slavery and intemperance be justified.

The code of Moses, the merits or demerits of which we will not discuss, was designed for a peculiar people, under peculiar circumstances, and has no reference nor application to any other nation or people, except such parts as the great teacher incorporated with the gospel. This is the only perfect syatem vouchsafed to man. It is the living law. "Old things have passed away, and all things are become new." The law of Moses was an eye for an eye, and life for life. Christ taught us to resist not evil. Moses said hate your enemies. Christ said love them. The law of Moses is the law of man. The law of Christ is the law of God. The divine command "thou shalt not kill" or in other words, thou shalt not take away the life of a human being, applies as forcibly to nations as to individuals. Consistent with nature and revelation, universal in its application, no proviso was annexed to it when it was given, and it needs none to make it complete. Unless the advocates of the death penalty can find favor or assistance from the writings of Him who spake as never man spake, then they should yield this part of the argument. But they look in vain to this quarter for any comfort or consolation. Christ, always compassionate and forgiving, prohibited all acts of retaliation and violence, and has revealed by his every word and act, the only system of morals that will give lasting peace and happiness to mankind.

When God set a mark upon Cain lest any one should kill him, a most significant example was given to all kings and magistrates, and we would recommend to those who take to the Bible for a justification of capital punishment, a careful perusal of this trial, reported in the sacred volume. It points out a mode of punishment for the highest crimes, and not only warns man of the awful crime of murder and its consequences, but expressly forbids us, under any circumstances, to take the life of the murderer. "Whosoever slayeth Cain, vengeance shall be taken on him seven fold." "To me belongeth vengeance and repentance," saith the Lord. "I kill and I make alive." Hence, this right for which so many have contended, did not exist in a state of nature, when men were without a habitation or a name, nor, as a consequence, could it in the formation of society, have been transferred to sovereign authority. If a man cannot rightfully dispose of his own life, how can he transfer this right to others? A wrong, sanctioned by custom, never made a right. Though all *just* power is derived from the consent of the governed, yet they cannot forfeit or bestow rights that they do not possess. A man may surrender certain rights and privileges to be governed, exact services, and in default thereof, deprive himself in a measure of his freedom and society, but no one can rightfully take or surrender his own life, nor can any power take it from him except God who gave it. Those who make and enforce laws to deprive a poor human being of his life, are murderers in fact, it not at heart. Legal murder is no less excusable than premeditated murder by the individual. The former is, (or should be) the result of calm judgment and deliberation. The latter, not unfrequently, is the effect of a combination of circumstances over which the offender has no control.

The advocates of capital punishment frequently urge that it is necessary and expedient to hang the criminal for self protection and to escape anarchy. If there was any truth in this assertion, it might be well to consider how policy is to be substituted for justice. Point out a single instance where it has proved necessary to murder by law, and we will name a thousand innocent victims to this bloody Moloch of wickedness. If the example is so necessary for the prevention of crime, why have public executions been abolished in England and nearly every civilized country? If this example is as effectual as many would have us believe, ought not the public to have the full benefit of it? But it has been weighed in the balance and found wanting. Men are learning a higher course of action. There have been instances of murder soon after an execution in the immediate vicinity of the gallows,

Over ninety per cent. of those who were ever guilty of this crime have witnessed public executions. If, then, public executions have failed to serve their purpose, there can be no excuse for further resort to private ones. A punishment cannot be necessary which fosters a propensity for crime.

We should not forget that the object of punishment is to prevent crime and reform the criminal. The latter object is never attained by capital punishment. How effective the former has proved, let history answer. It has been observed in China that, in proportion to the frequency of capital punishment, the Empire approaches a revolution. The sanguinary laws of Draco only aggravated the evils they were intended to remedy. In England, during the reign of Henry VIII., the number of yearly executions amounted to two thousand. "So dreadful a list of crimes," says Justice Blackstone, "instead of diminishing, increases the number of offenses."

"Every execution" says Dr. Lushington in Parliament, "brings an additional candidate for the hangman." The Rev. Mr. Roberts, of Bristol, England, presents the astounding fact that he "conversed with one hundred and sixty-seven convicts under sentence of death, one hundred and sixty-four of whom had *witnessed executions.*"

Of the authority of Diodorus Siculus and Herodotus, no death punishments were enforced in Egypt, for a period of fifty years. Stated kinds of labor were substituted with success for the death penalty. By the Porcian law, it was enacted that no citizen of Rome should be punished with death. This law was in force during the most flourishing period of the commonwealth, and was considered so just and beneficial by the Roman people, that Cicero in the height of his fame was sent into exile for its violation. "In this period," writes Blackstone, "the republic flourished." Under the Emperors severe punishments were revived, and then the Empire fell. In the reign of the Empress Elizabeth of Russia, a period of twenty-five years, the death penalty was not inflicted. From that time to the present it has been seldom exercised, and Russia is one of the countries in which the least number of crimes are committed. In Belgium, from 1799 to 1834 it appears from statistics, that while executions increased, murders increased, and when executions began to decline, murder declined in about the same ratio. This experiment of abolition in Belgium is now said to be successful.

In Tuscany, the practical advantage resulting from the abolition of this law have proved most satisfactory. While no death punishments were inflicted, only five murders occurred in a quarter of a century, and at one time the prisons of the Grand Duchy were entirely empty. It may be asked why, at a later period, the punishment of death was restored? Simply because an enlightened and humane sovereign was succeeded by a foreign conqueror. It excited the envy of Napoleon, and by the code of Leopold was abolished. But to day capital punishment is not only a stranger to the laws of Tuscany, but it is abolished throughout the whole Kingdom of Italy. In a word, all history, experience and observation demonstrate the fact, that where the punishment of death has been the more frequent, crime has thereby increased. Where, then, is the right or expediency of such a system? The answer is, nowhere." It is dangerous to liberty, fosters discontent, hardens human nature, impairs public morals, aggravates crime and defeats its own object.

Not only is it against the teachings of true religion but it is incompatible with every principle of good government. It is the main trunk from which springs all the branches of evil in criminal jurisprudence.

Every enlightened nation is losing confidence in its efficiency. Thanks to our enlightened age, laws which are enforced by the hangman are fast becoming dead letters.

In France scarcely one-half of the judgements of the courts are executed by the Government. In Prussia nearly nine-tenths of the penalties were commuted during a period of five years ending with 1862.

In Austria there was about the same proportion in ten years ending with 1864, and at the present time the death penalty is virtually abolished.

In Portugal the practice of the crown has been for twenty years to commute the penalty to imprisonment.

In Denmark and Sweden for sixteen years of the former ending with 1863 and six years of the latter ending with 1864, ninety per cent. of the sentences to death were commuted, and quite recently the King of Sweden has announced that no capital execution shall take place in his Kingdom.

Up to 1865 there had been no executions in Bavaria for four years, nor in Wurtemberg for two years, nor in Baden for three years, while the number of murders has not increased and the people of these German States are said to be well satisfied with this de facto abolition.

Capital punishment has been nearly abolished by many of the cantons of Switzerland.

In England for many years past the executions for murder have been fewer than the convictions, and by the efforts of the reform party, the death penalty has been confined to treason and murder.

In this country where capital punishment is in force, a large per cent. of the convictions are pardoned or commuted to imprisonment. Convictions are also less certain because juries will sometimes let the guilty escape rather than be the instrument of his death according to the forms of law. Hence capital punishment has become a great extent impracticable, and this fact is a growing and serious objection to this law.

Of what avail are laws when no punishment follows their violation? Like so many rotten timbers in the building, they weaken the whole structure of legislation. Confidence in their efficiency is lost, restraint upon crime is taken away, and the offender has always some hope of escape from punishment. It is the certainty of punishment more than its severity that prevents them.

When our laws are mild and uniform, and based upon humanitarian principles, the penalty which follows their transgression should be as unfailing as the punishment which follows the violation of the laws of God. Then the laws will be properly respected, and there will be no occasion for resorting to the pardoning power, which has become a cause for crime.

The laws of the United States prescribe death as a punishment for treason, and yet, although those laws have been violated by thousands, no one has been tried and punished in accordance with their provisions. We are not of that number who would have even the prince of traitors or murderers "hanged by the neck until dead." We do not believe that such a course would save us from future rebellions, or stay in a single instance the hand of the assassin. But we do believe in a system of laws sufficiently mild that there may always be a certainty in their execution.

All laws which are not enforced impair more or less the efficiency of others. Experience has taught that the law for the punishment of treason is impracticable.

It has not been enforced.

The moral sense of the community is against it. It has not and never will prevent men from committing treason to their country. Let it, therefore, be blotted out from our statute books, and a law more mild and practicable substituted which will give us, as a people, better guarantees for future safety and protection. With all our Christian churches; with a free pulpit and a free press; in a word, with all our pretensions to good government and an elevated humanity, the unequal and unjust legislation for the punishment of crime in the United States has been a disgrace to the age and our free institutions.—It had its origin in the law of Moses, and has been handed down to us in the common law of England. This became the foundation of American jurisprudence, and time only can purge the evils of this system from our Government and its laws.

In 1837, in the State of Pennsylvania, only one crime was punishable with death; while in the State of North Carolina there were twenty-three. This is only an instance of the injustice and inequality of our laws. But this relic of barbarism, which seems to cling, like the superstitions of youth, to the whims and fancies of men is slowly but surely losing its vitality and power.

The signs of progress and reform were never stronger. There has been such an improvment in legislation during the last quarter of a century that not over two crimes are now punishable with death in a majority of States.

For many years past capital punishment has been abolished in the states of Michigan, Rhode Island and Wisconsin, and more recently Illinois and Minnesota have passed a law providing that no person shall be sentenced to death unless the jury shall have so found in their verdict upon trial. The result is that in all the States where imprisonment or hard labor for life has been substituted in the place of the death penalty, life, liberty and property are more secure—its advantages over the old law are so apparent that it has silenced in a measure the clamor of its enemies, and there is also greater certainty of conviction and less crime.

In Michigan statistics show that crimes of violence had actually decreased for three successive years after the abolishment of capital punishment. Letters have appeared from time to time, from her public men and secretaries stating most emphatically the good results from the abolition of this law.

Five years elapsed and Rhode Island follows the example of Michigan, repealing her death penalty in 1851. Since that time there has been no executions in this state and in 1859, her secretary testified "that there has been no increase in the relative average of deadly crime."

Wisconsin followed next repealing the death penalty in 1853. In 1867 her Secretary of state wrote: "Notwithstanding the increase of population and the change produced by the late war, it is safe to say that the people are well satisfied with the present law abolishing capital punishment. There is greater certainty of correction under the present law and no increase of crime." Not so many murders have been committed in any of these states by fifty per cent. in ratio to the number of population as in other states, where the gallows is still in vogue.

Are not such facts as these sufficient, to convince any candid reasoning man that this relic of barbarism should be swept away. There are a thousand instances to prove that executions instead of preventing crime, foster it, and create a propensity in others for murder. Convictions are less certain where capital punishment is in force.

The alternative of death by hanging was presented to the jury in the case of Cole for the murder of Tiscock and between the two evils the jury wisely choose the least. We do not believe that Cole could have escaped conviction by a mere quibble if it had not been for the law of capital punishment in the state of New York.

We are sorry to chronicle the fact in this connection that some short-sighted but well meaning persons are attempting in this state a revival of the old law of capital punishment, or one similiar to it. A bill is already before the Legislature with a view to this object. We have hopes, however that such a foolish proposition will meet with overwhelming defeat. We challenge any man to show us any good reason why it should be revived; on the other hand we have already shown in this article that such a step would be impolitic, unjust and inexpedient.

If the members of the State Legislature of Illinois know their own interests, the wishes of the people, and the happiness and prosperity of our noble State, instead of putting this relic of barbarism again upon our statute books, they will see to it that not even a jury should have the power to pronounce sentence of death, in any case, upon a human being.

If the Christian world would teach man a reverence and a love for God, they must first inculcate and inspire within him a proper reverence and respect for human life. Love to God is first made manifest in love to humanity. When men will labor for this object with as much zeal and faithfulness as they do for self interest, and the conversion of sinners to their schemes of salvation and theology, then they will have laid the foundation of universal good will, and will have done something towards repealing unjust, unchristian laws. Governments are more or less swayed and tempered by the influence of Christianity. The people, to a great extent, look to the church as the great patron of morality and

reform. Let, therefore, all true men and women of whatsoever creed or belief, show by their deeds what they advocate in words.

Keep continually before the minds of the people the command, "Thou shalt not kill," and educate the world up to the idea that human life is sacred above all human institutions.

Man is God's most holy and sacred temple, the highest personification of Deity. We therefore, would say to the nations, and all others in authority, as we would to those who violate the law, and in the name of vigilance committees take it into their own hands, beware how you strike with the life of a human being and the destinies of a human soul. For every transgression of human rights, God will hold the offender to an account.

If, then, our conclusions are correct, and history speaks in no uncertain voice, there is certainly no good reason for continuing longer a system of laws condemned by justice, religion and the moral voice of mankind.

The sacredness and inviolability of human life should never be disregarded. Only by a strict adherence to this principle, will nations ultimately prosper.

For the Religio-Philosophical Journal.

WHAT ARE WE?

By F. B. Dowd, Rosicrucian of the Temple.

PART I.

"That man may feel who limits things by his own knowledge."—Jean Paul.

To resume where we left off. All things are dual, aye triune in their character. We have but little difficulty in demonstrating the duality of nature; but it is not so easy to always find the third part. All will concede the existence of *mind* and *body*; but how many thousands there are who deny the existence of spirit; and claim that mind is only an effect, like the blaze of a candle or the tick of a clock. With all such, I beg leave to differ; and for the following reasons:

1st. To say call body, cause, and mind, an effect, or a result of organization.

2nd. They limit things by the senses and claim that matter is eternal, self-existent, and consequently, indestructible.

3rd. They are of necessity driven to the denial of the existence of a God, or Gods; and hence, claim that man is the highest intelligence. All of these propositions I am called upon to refute. In the first place, then, the only difference between us is this; they begin at the wrong end to reason, and consequently reverse the whole of my proposition. Men claim to reason from cause to effect; but the truth is, we always reason from effects towards cause, which we never reach. In answer to the first, I simply refer the reader to my first article and if the reasoning therein is not sufficient for the objector, it is useless to waste words with such an one, for they are not capable of comprehending sublime principles.

And in reply to objection second and third, I will ask: What right have we to set limits to nature; and say to the Infinite God, "Narrow yourself down to our finite senses, or we deny your existence?" What right have we to say that mineral rock, earth, air, electricity and all that pertains to this little world of ours, is the sum total of matter? And that there is not in God's vast universe a condition of matter, aye! millions of conditions of matter, so absolutely separated or disconnected from our matter as to be imponderable to us, and yet in reality be far more ponderable and real; less subject to change, less liable to decay. What right have we to say that a drop of water does not contain myriads of living things and intelligent, even, simply because we cannot see them with the naked eye? How do we know that the vast oceans of space with its myriads of worlds floating there like specks of dust in a cup of water, are not the waters and rocks and earth of some monster world embracing all, and that we are not animalcule in its waters? And that other beings inhabit its waters all unknown, and undreamed of by us—Gods nor Devils—of its vast and incomprehensible depths; and who sometimes look in upon our daily life, all unknown to us, and whisper a thought which changes our whole life,—*makes us something else.* Or who for pastime let the hurricane loose, or unchains the dogs of war, or pestilence at will. I say it is folly for us to assert that these things are so or to deny their existence. Let us *assert* nothing, *deny* nothing, but prove all things and accept that, which is in harmony with our own being, which of necessity we must. Now, here is the evidence. Look, reader, abroad upon earth and behold the finger-marks of an intelligence more than human. Look in the petals of every opening flower, upon the form of every worm or insect that crawls or flies, and ask yourself, is this the work of man? And you answer unhesitatingly, *no.* If ever man arrives at a condition of power wherein he is capable of forming worlds and clothing them with life, then he will be no longer man. We remember when we were boys tottering around our mother's knee, but we have no recollection of our nursing days, and yet those days and all the days preceding, were as full of life and experience, as any that have transpired since; and we have no authority to say when the day of existence dawned for anything. Our mothers remember the prattling infant of other days; but let her lose the infant at four years of age and not see him for forty years; and she sees not a trace of her darling there. If we could separate the man from the child, and stand them side by side, the mother would swear they were two individuals. Is not the child destroyed utterly and absolutely annihilated, swallowed, up and absorbed in the man? And what reason have we for saying when we lose sight of the man at death, that, he shall eternally remain man? Infancy is swallowed up in childhood, childhood in youth, youth in manhood, manhood in old age, and old age in death. Here we have the visible six of the sacred seven. So much for individuality, and identity which are talked so largely about in these days of progressive ideas. As to the destructibility of matter, there are two ways of viewing this subject. Viewed from our own limited stand-point, matter is being annihilated every moment. Subject a lump of coal to heat, and it soon ceases to be coal; to us the coal is annihilated. But in the absolute, there is no such thing as annihilation, because in the absolute, there are no things, only one Infinite thing; and the material things of earth are no more or less than the shadowy projections of the master psychologist of the universe; and man is a walking somnambulist. That there are two principles in existence, I readily admit, that is, they exist to us and for us; but in reality, there is only one principle, and which is the cause of the other. Attraction is the cause of repulsion, for matter must first collect together ere it can be repelled. Love is the cause of hate; sympathy is the cause of aversion. Attraction, love and sympathy are one, and the only principle in existence. God is all, intelligence is his soul, fire his spirit, and life his body—and cannot be destroyed; but the visible means by which he manifests himself are being destroyed every moment. The immortal germ called soul is a spark of the Infinite, shipped on its eternal voyage, and grows as it journeys, being in different boxes or bodies from one port to another: and as one wears out, builds for itself another: improving as it grows, and builds, first, mineral: then vegetable: then, animal: and then, in the first stage of the next degree, as man. What he will be in the next two stages, who can tell? But of one thing rest assured, man has the power to be whatever he desires to be: and when any one says to me, "I have no knowledge or evidence of a future state of existence," I say to him, I believe you, you have not been long enough on your journey: you have not yet built your future home: you still belong to, and will for ages, perhaps revolve in the narrow realms of matter and sense. What is that part of man, which is eternal? Answer: The same that resides in all the lower orders, viz: The consciousness. Now, the consciousness of vegetation, animal and man is identically the same, differing only in degree. Plants are sensitive, which is only another name for sensation or consciousness. Animals are conscious in a little higher degree, and man higher still; and the cause of the difference of degrees is the *quality* of the *matter* in which the conscious principle is imprisoned. Some animals have no consciousness of danger until admonished of its presence by feeling: while man whose organization is of such superior quality that he becomes conscious of danger long before it knocks at his door: and yet, it is through the same medium, feeling, that each come *en rapport* with external things. As this soul germ rises in the scale of being, it is continually enlarging its sphere, becoming more and more conscious, more and more sensitive, (which is only another name for intelligence,) until it feels every throb of the great Infinite heart of nature or God. And here let me say, *quality governs form.* Then, study well the visible forms of nature, for here is the key to the inner temple wherein sits in dazzling light, the mystery of mysteries, the regal soul, for it hath built its own house, and according to its consciousness hath adorned and decorated its habitation; and its house bears some analogy to the house from whence it has but recently came. We may know by the looks, build, and manner of motion and expression of men, to what part of God's universe they belong. Some say, God is a principle and not an individual. Tell me, philosophers! What is a principle? and what do we know of it, only as it embodies itself and takes form. Love is a principle: but what would we know of it if it never took form and individualized itself in actions and deeds among men? All principles must embody themselves and become visible to man to be known at all. And when men call God a principle, and deny him individuality and personality, it looks to me like trying to annihilate Deity: and when I say there is only one principle really in existence or out of it: and that all others are so only in the seeming: and that fire, life, and intelligence is that triune God or Infinite principle, I do so, knowing that it cannot be successfully controverted. But, says the objector, those are not things. How do you know they are not things? One thing is certain, they are not matter, and yet are something. For in these three (which are inseparable and therefore one,) does all power and consciousness reside; and although we are in our limited capacities unable to define God, in our own minds so as to give him form and individuality, yet we may learn of him by studying the books which he has written with his own finger, and spread out before us, on all sides, and find whole sermons in a snow flake, and volumes in a rose bud.

[To be continued.]

Voices From The People.

Letter from Samuel Montross.

BROTHER JONES:—Some time ago, I addressed a letter with one dollar inclosed and sealed letter, to Mrs. E. A. Claflin for answer according to the advertisement in the JOURNAL, which I have never heard from. I also addressed another note to her, to hear from her about it; still I got no answer. Now, it appears to me there is something wrong about it, for I was sure I directed my letters according to the advertisement. If there is no such person, and if there is, it would be well to ascertain about her responsibility, in order that others may not be disappointed by the advertisement, which should be reliable, to establish the fact of spiritual intercourse, as well as the reputation of the advertiser.

Pleased with the lively tone of the JOURNAL I am sincerely thy friend and fraternal brother in the cause of humanity and progression.

SAMUEL MONTROSS.

Reedsburg, Sauk County, Wis. Feb. 2nd, 1869.

REMARKS:—The person referred to will take notice, and if a sufficient apology is made by Mrs. E. A. Claflin, we shall advise our readers; if not, they will govern themselves accordingly—use their own judgment. We know nothing of the medium personally.

Our Children.

"A child is born; now take the germ and make it
A bud of moral beauty. Let the dews
Of knowledge, and the light of virtue, wake it
In richest fragrance and in gurest hues;
For soon the gathering hand of death will break it
From its weak stem of life, and it shall lose
All power to charm; but if that lovely flower
Hath swelled one pleasure, or subdued one pain,
O who shall say that it has lived in vain?"

LITTLE WHITE LILY.

Little white Lily,
Sat by a stone,
Drooping and waiting,
Till the sun shone.
Little white Lily
Sunshine her fee;
Little white Lily
Is lifting her head.

Little white Lily
Said, "It is good;
Little white Lily's
Clothing and food."
Little white Lily,
Drest like a bride!
Shining with whiteness,
And crowned beside!

Little white Lily
Droopeth with pain,
Waiting and waiting
For the wet rain.
Little white Lily
Holdeth her cup;
Rain is fast filling
And filling it up.

Little white Lily
Said, "Good again,
When I am thirsty
To have nice rain;
Now I am stronger,
Now I am cool;
Heat cannot harm me,
My veins are so full."

Little white Lily
Smells very sweet;
On her head sunshine,
Rain at her feet.
"Thanks to the sunshine,
Thanks to the rain;"
Little white Lily
Is happy again."—MacDonald.

How Monkeys are Taken in Darfour.

Monkeys are pretty common, yet as all the family are remarkably cunning, has it ever occurred to the reader how they are taken? Pitfalls will take a lion, and the famished monarch of the forest will, after a few days' starvation, dart into a cage containing food, and thus be secured. But how are monkeys caught? The ape family resemble man. Their vices are human. They love liquor, and fall. In Darfour and Sennar the natives make fermented beer of which the monkeys are excessively fond. Aware of this, the natives go to the parts of the forests frequented by the monkeys and set on the ground calabashes full of the enticing liquor. As soon as a monkey sees and tastes it, he utters loud cries of joy, that soon attract his comrades. Then an orgie begins, and in a short time the beasts show all degrees of intoxication. Then the negroes appear. The few who come too late to get fiddled escape. The drinkers are too far gone to distrust them, but apparently, take them for larger species of their own genus. The negroes take some up, and these immediately begin to weep and cover them with maudlin kisses. When a negro takes one by the hand to lead him off, the nearest monkey will cling to the one who thus finds a support and endeavor to go off also. Another will grasp at him, and thus in turn till the negro leads a staggering line of ten or a dozen tipsy monkeys. When finally got to the village they are securely caged, and gradually sober down; but for two or three days a gradually diminishing supply of liquor is given them, so as to reconcile them by degrees to their state of captivity.

A Little Girl Three Years of Age Carried off by a Bear—Marvelous Recovery of the Child after Searching Thirty-six Hours.

We have to record a very singular deliverance of a girl about three years old to its parents, after being carried off by a black Bear, and a search of about thirty-six hours through the forest by the excited parents. The facts as near as we can gather them, are substantially as follows:

Mr. Henry Flyan lives about forty miles east of this place at or near the logging camps of Mr. Ludington, and we believe has charge of one of the camps. He started one morning to take a horse to pasture, about two miles distant from the house, and as he was ready to start, his little girl appeared and seemed very anxious to go with her father, who, in order to please the child, put her upon the horse's back and let her ride a short distance, perhaps forty rods from the house, but in plain view of the house, where he put her down, and told her to run home. He noticed that the child was standing where he left her, and on looking back after going a little further, saw her playing in the sand. He soon passed out of sight, and was gone about an hour, expecting of course that the child would return to the house after playing a few moments.

On returning home, he made inquiry about the child, of its mother, who said she had not seen the child, supposed he had taken her along with him. On going to the spot where she left her, he saw huge bear tracks in the sand, and at once came to the conclusion that the child had been carried off by the bear.

The family immediately gave search through the forest, which was grown up to almost a jungle, rendering their search very slow. All day these anxious parents searched for some trace of their child, nor did they stop when darkness came on, but remained in the woods, calling the child by her name, and with aching hearts would listen with an almost breathless fear to catch some sound by which they could discover their lost darling. Morning came, and their search was fruitless.

A couple of gentlemen looking at land came to the house, and being informed of the circumstance, immediately set out to help find the child. No doubt existed as to the fate of the little one by all, and if they could only find where the bear had dispatched its victim, they might then go home with the assurance that they were never to see their child again; but until some trace of her was found, there was hope.

The gentlemen alluded to, had wandered about, and as they were passing a swampy spot, where the undergrowth was very thick, they either called the child, or else were talking loud, when one of them heard the child's voice. He then called the child by name and told her to come out of the bushes. She replied that the bear would not let her. The men then creeped through the brush, and when near the spot where the child and bear were, they heard a splash in the water, which the child said was the bear. On going to her they found her standing upon a log extending about half way across the river. The bear had undertaken to cross the river on the log, and being closely pursued, left the child and swam away. She had received some scratches about her face, arms and legs, and her clothes were almost torn from her, but the bear had not bitten her to hurt her, only the marks of his teeth, being found on her back, where in taking hold of her clothes to carry her he had taken the flesh also.

The little one says the bear would put her down occasionally to rest, and would put his nose up to her face, when she would slap him, and then the bear would half lay his head by her side and purr and rub against her like a cat. The men asked her if she was cold in the night, and she told them the old bear lay down beside her and put his "arms" around her and hugged her to him and kept her warm, though she did not like his long hair. She was taken home to her parents, who could hardly express their joy at her safety.

The bear has been seen lurking about in the vicinity, it is supposed for the purpose of yet carrying off the child. The supposition is that it is a female bear, and having lost her cubs, came across the child and adopted it. Steps are being taken to capture the bear.—*Wisconsin paper.*

Correspondence in Brief.

D. Tatum, writing from Aberdeen, Miss., says:

There is quite an interest felt on the subject of spirit communications in this country; several remarkable mediums developing.

W. F. Ridge, writing from Lime Ridge, Wisconsin, says he has been a constant reader of the JOURNAL, and could not now well get along without it, liking it better than ever.

We are glad, brother, to have our efforts appreciated; shall always strive to make the JOURNAL the best family paper in the United States.

A letter from Dr. N. A. Miller, of Washington, Iowa, informs us that steps are being taken to bring about a medical reform in that State. He thinks a convention should be held to discuss this matter, about the time the Spiritualists hold their State Convention. He would like to hear from the people.

"Progress" writing from Camden, Indiana, says:

"The whole country seems favored with an influx of spirit influence, to be found to a similar extent in no other locality I have visited. Mediums visiting here testify to the fact that they experience a superior controlling influence. Mrs. Amelia H. Colby has recently visited us, and completely silenced the theological batteries brought to bear against her, and her cause, of which she stands an able advocate. Prior to her arrival the church had secured the services of S. P. Leland, who scandalized and falsified Spiritualism and Spiritualists, until the ministers and their blind devotees became deluded with the idea that our philosophy was the sum of all villainy. But sister C., effectually took the starch out of their theological garments, and Warren Smith is here completing the work of demolition. He leaves the crimson flag drooping at half mast on the "Old Ship Zion," and the watchman on the walls bewailing the languishing condition of their holy cause. But the work of demolition is completed—the rubbish is cleared from the site of the new edefice and constructive labors are in demand.

A magnificent free Hall and flourishing Society and Lyceum are in store for this community at an early day. Bro. Hiram Gregg, with scores of kindred spirits, have enlisted in the cause. The RELIGIO-PHILOSOPHICAL JOURNAL and BANNER OF LIGHT are read by the masses, and the watchword is onward and upward."

Kossuth has written a letter to the Spaniards urging them not to lose the present opportunity to form a republican government.

SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this list should be reliable. It therefore behooves Lecturers to promptly notify us of changes whenever they occur. This column is intended for *Lecturers only*, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address, leaving particulars to be learned by special correspondence with the individuals.]

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Mrs. M. K. Anderson, trance speaker, Taunton, Mass., P. O. Box 48.

Mrs. Orrin Abbott, developing medium, 127 south Clark-St room 16.

J. Madison Allen speaks in Elkhart, Indiana, until further notice.

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Mrs. Laura De Force Gordon, San Francisco. Cal.

E. Graves, author of "Biography of Satan." Address Richmond, Ind.

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Mrs. M. J. Wilcoxson will speak in Onarga, Ill., during June. Will receive calls for March, April and May, in Ill. and Wis. Address, Care of S. S. Jones, 84 Dearborn street, Chicago, Ill.

Henry C. Wright. Address care of *Banner of Light*, Boston, Mass.

Mrs. E. M. Wolcott. Address Danby, Vt.

Mrs. Hattie E. Wilson, (colored). Address 70 Tremont street, Boston, Mass.

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Religio-Philosophical Journal

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S. S. JONES,.....EDITOR.

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84, Dearborn Street, Chicago, Ill.

"The Pen is mightier than the Sword."

GOD AND MAN.

How true it is that one-half of the world are totally oblivious to those things that concern the other half. The Chinese philosopher whom accident had deprived of his feet was inclined to complain in regard to his unfortunate lot in life; but when he saw a man who had neither feet nor arms, he was induced to patiently resign himself to his fate. It is, indeed, difficult to resign ourselves to the idea that what is, is right, and accept our position in life without a murmer. Being finite in our nature and capabilities, we are led, many times, to depiore our own lot, and that of others in life, when in fact, any other position in the scale of existence would have been the worst imaginable misfortune for us. God being infinite in love and capabilities, possessing all power, and being infinite in mercy, we have, seemingly, a right to demand of him, that his children should be harmoniously organized, and that,—as he has given each one of them certain tastes, they should never want for gratification. In this position, we are separating the children from the Infinite, making them distinct creatures,—which is certainly a very great error. The Orthodox churches make man and God two totally distinct creatures, the one not connected with the other by any known law, and that the former is under obligations to obey the latter in thought and deed, yielding him ceaseless praise and finally, should the former neglect to yield implicit obedience to the latter, then he, as a punishment for his disobedience, casts him into a lake of fire and brimstone. Horrible idea! well worthy of a savage vindictive monster whose whole being is curdled, as it were, with revenge, and whose sullen countenance speaks nothing but hate; God vindictive! God revengeful! Who says it? To give expression to such a thought; to indulge in it for a moment, would be blasphemy against the Holy Ghost! and the various orthodox members are guilty of that every day. What a fearful list of crimes will be recorded against them, and which they will be compelled to answer for, before they can be ushered into the realms of infinite beauty and love!

In this, then, is the great mistake of the various Orthodox churches: They separate God, infinite in his nature and capabilities, entirely from man.

The physical organization is a part, or parcel of the infinite realms of matter. You can not separate it from the grand whole, and make it distinct from it, for if you could, at that moment, it could live independent of it, and be in no way governed by any law that directs and controls it. The physical organizations being a part of the infinity of matter, so must every part of man's wonderful make-up, be a part of infinity, taking as one grand whole! Why not? If matter is infinite, extending, through all space, in various sublimated states, and man being a part of one quality of that infinity, we have a right to conclude, that he is a part of *the grand whole!*

Beautiful, grand, sublime! Man a drop from the Infinite! A spark from the throne of the celestial! An emotion from the Infinite mind! We bow in humble adoration before the thought! God is love, and he transmits to his creatures its divine essence. It glitters everywhere. Fool, can't thou see it. It may have a rough exterior; so it has in the prostitute, but it is there. Think not, then, you saint, you pious pretender, you praying christian, that any are lost, or that all of God's divine qualities are concentrated in you. In the inebriate, in the licentious, the essence of the "God is love" glistens beautifully, though only seen by angel's eyes, and the day is not far distant when its rough exterior will be washed away, and its heavenly brilliancy will indeed be visible, even to your eyes. Man, then, does not stand in the relation of a subject to God, the Infinite, but as a part and parcel of him, owing no allegiance but to the God-element of his nature; worshiping no God only by obeying the promptings within.

Hence, the materialist will say, we have you. The physical organization, a part of the infinity of matter, loses in the course of time its identity, and returns to that from whence it sprung, and then what reason have you to suppose that the idea prevailing in India will not prove true that the intelligent principle will finally be absorbed by Bram, and that, too, lose its identity? The best reasons, my friend, in the world. We desire to make our way clear; to drive away the mists of ignorance that may hang over it obscuring its existence, and show to you that man exists throughout all eternity. The physical organization can be dissipated but not destroyed; it remains as matter still, in whatever shape or condition it may be in. The intelligent principle, a part of our make-up, can not be dissipated, for if it could, there would be an infinite number of little intelligences, as it were, resulting therefrom, which would be absurd. The phosphorus of our system,—is phosphorus whether in the physical organization or the decaying trunk of a tree. Mind is a something taking from the infinity of mind, a part of it, yet in one sense distinct from it, and which can never be re-absorbed by it, and why? You can not destroy matter, neither can you destroy the intelligent principles that stand entwined in it. Matter never ceases to be matter; neither does mind ever cease to be mind. When mind ceases to be mind, then matter will cease to be matter, and "nothing" will exist throughout all space. But matter puts on beautiful forms, and seems to be revolving in almost endless cycles, never retaining its identity but a short time. True. How, then, does this intelligent principle assume an individualized existence, as it were, seemingly distinct from the Deity himself, and yet retain its individuality throughout all eternity, while the physical organization, to which it owes its very life and existence, is dissipated after a certain length of time. Then, according to this theory, a part is dissipated; a part retains its individualized existence. That seem absurd,—not much. Await a while, and we will make the subject clear to your mind. In all the departments of nature, we find an effort constantly made to arrive at certain results. The seed germinates to produce the flower and plant, and thus,—it continues to perform its yearly cycles. Not so, however, with man. He comes forth like a tender plant, reaches manhood, then old age, and then finally dies, seemingly lost to the world. Lost, did we say? That certainly does not touch a responsive chord in the mind of any person, although in his growth and decay, he resembles very much the life of animals. Why can't the fact be demonstrated without the aid of Spiritualism, or clairvoyance, that man lives hereafter. If a fact, we should be able to demonstrate it without the aid of Spiritualism or clairvoyance, and make the fact as evident as the solution of a theorem in geometry, or a problem in algebra.

Everything that man possesses, exists in space in an infinite degree. He possesses nothing that he did not derive from some source, and of course, that source can be nothing but infinity itself, and yet it seems highly probable that if his body is dissipated when death takes place, that his mind is also. Why not? When a man lives to the age of eighty years, he has had probable a half a dozen bodies during that time, and yet each succeeding one did not affect in the least, the intelligent principle, the *mind*, which it enveloped, but on the contrary, it continued to grasp new truths in the sixth body as well as in the first. In fact, he had been constantly changing bodies without being aware of the fact at all, and the last change simply consisted in dropping the external form at once, leaving the same intelligent principle that had existed in no less than six different bodies. The matter comprising the physical organization is dissipated; but the mind, the intelligent principle and the spiritual organization, lives forever, and why? Can matter eliminate an immortal element, give expression to an ever living principle, an intelligent entity, that can solve all the problems of nature, measure the distance of the stars, weigh the planets, and tell their dimensions, and all the laws to which they are subject? We propose to answer that question in a future number.

THE PHILOSOPHY OF SPIRIT CONTROL—CRAZY JERRY'S COMMUNICATION.

Mr. Editor:—I noticed in your last paper a communication purporting to come from Crazy Jerry. Now, do you publish this as a literal communication from one who was crazy in this world?

I had hitherto supposed that derangement was caused by a diseased condition of the organ through which the mind acts, and that when freed from the body the spirit would not be troubled with insanity. If that is the case, I can see no reason why it should become insane again, when acting through a healthy medium.

It seems to me much more reasonable to suppose that your medium is crazy, than that the spirit is crazy. Yours inquiringly,

B. C. WAKEFIELD.

Kingsville, Ashtabula County, Ohio, Feb. 13th, 1869.

Reply:—We publish the foregoing, presuming that many others who read the communication referred to, may entertain similiar views to those of Br. B. C. Wakefield.

We are often "wise in our own conceit," upon subjects of which we know very little.—Mankind in all ages have been very wise in their own conceit upon the subject of spirit life. One eternal fo-se-la, thrumming of golden harps in a seven by nine heaven, one eternal wail while in an endless hell, amidst the scoffs of imps and demons damned, "a plan of salvation" by "vicarious atonement," through church ordinances, the changing of wine and bread into the blood and flesh of a man,—God, Baptism as a saving ordinance, and other absurd things too numerous to mention,—are all sound doctrines, and graciously received with sanctimonious approval.

But when a new phase in mental philosophy is presented, it is in any wise conflicts with preconceived popular opinions, however absurd, it is scouted as the most consummate nonsense.

Of the philosophy of the way and manner that a disembodied spirit, so to speak, gets control of a living organism, a *medium* to speak through, and to use as his or her own, we know but little at best. That such is the fact, however, is demonstrated beyond reasonable contradiction, to many millions of intelligent men and women, a much larger number than any of the *arts* and *sciences* are intelligently demonstrated to; the truthful ness of which no man pretends to deny unless it be Deacon Homespun.

Those who have investigated the phenomena of *spirit control* know it to be a fact, that almost every one when he or she first controls a medium to communicate, after passing to spirit life, feel the same as in the last sickness, or whatever it may have been that caused death. Why such feelings come upon them, they do not know. We know not in this life why under certain conditions every person is subject to psycological hallucinations of mind, a condition where apparently unreal things are made to seem real. In many cases a healthy physical organism has sunk and died when there was no disease, but that of the mind. May not the minds of disembodied spirits when clothed upon by mortality be similarly affected, even to an extent that shall cause them to hastily leave such an organism and abandon all idea of communicating to friends,—rather than endure the painful revival of the feelings of earth-life suffering?

It will be borne in mind, Crazy Jerry said that he realized the fact that he felt while controlling as he did in earth life, and that the people called him crazy: therefore he was crazy, then, he supposed: but that such feelings would leave him as soon as he left control of the medium: that he had none of those feelings except while again living upon the material plane of life, through the organism of a mortal.

We well remember the spirit of a young lady who was crushed to death in the falling of Pemberton's Mill, some fifteen or twenty years ago, who controlled our medium some three years since, and communicated the circumstances of her death, and said that the feelings of her last suffering in the terrible struggle for life while being crushed to death amongst the ruins of that fallen factory, so forcibly returned upon her, that she was compelled to shorten her communication, and forego the control of the medium.

That all is true that spirits say in regard to this subject, we doubt not. That our knowledge is exceedingly circumscribed upon all subjects, and especially upon that which appertains to spirit life, we must admit. But we thank the Great Spirit, that those who have once lived as we mortals now live, without distinction of person, can communicate and in some degree tell us of that life to which we are all tending. But for that fact, the ignorance of the people in this life would always abound as heretofore. While some may deride and condemn the Inner Life Department, thousands bless God and His holy angels, together with all classes of spirits, that the way is opened up for their communion with mortals, and that the Banner of Light and Religio-Philosophical Journal have special departments for publishing all that may be said by those who may be able to get a hearing through the mediums of the same.

The power of certain spirits to control matter, to disintegrate and reform with the velocity of thought, solid metals, is known to be true: but it is strange to us and our Brother B. C. Wakefield, as the science of chemistry and astronomy is to the Hottentot. The Hottentot laughs the man of science to scorn—calls him crazy.

POOR OLD THEOLOGY.

The High church party, and even the most bigoted of all protestant denominations, have latterly looked back to "the flesh-pots of Egypt," the Roman Catholic church, with a sort of longing for a union, to resist the onward march of Spiritualism, as a last resort.

How vain must be their hopes as the "scales fall from their eyes," as fall, inevitably they must. Old Theology can make no permanent stand: her forces will day by day fall away, and her ranks by degrees become thinner and thinner, the numbers of liberalists increasing in a similiar ratio.

A few weeks since a distinguished polemic—Roman Catholic in this city, predicted "that in twenty years, America would be Roman Catholic."

If his predictions were to be realized, the theories of all reformers, would prove to be a delusion. *Progression*, ever onward and upward, in the march of eternal unfoldment of mind, is our watchword: We believe that old religious theories, originating in the ages of ignorance, like similiar theories in the arts and sciences, must give way to the light of experience, science and common sense; consequently the past revolutions, and theories of to-day, can never go backwards. If Roman Catholicism were to gain the ascendency and become a feature in our government, and hold control of the mass of minds in America as she has in the past, and now does in Catholic countries—farewell to all advancement in thought, all progression in mental unfoldments, all toleration, to all that makes life now, and in the future, desirable.

Of the truthfulness of such a prediction, that America is to become *Catholic*—Romish, every day's experience contradicts. That Catholicism underlies Protestantism in its *Theological* forms, is doubtless true, and that the whole fabric is crumbling to pieces, and will eventually tumble into ruins in one hideous mass, is certain. The system of espionage practiced by the catholic priest, in almost every household, and the instrumentality of the confessionals, and the early inculcations into the minds of every child, that the dogmas of the church are not to be questioned, gives them an almost supreme power to control the mind of the devotees, and holds them in absolute servitude to Old Theology. Yet, in spite of all this, the principle that underlies the law of eternal progression, is crumbling, all such bonds, and daily inroads are being made into and upon the power of the Priesthood. A few scenes like the following, and the power of the mother church is forever dissevered. That power cut off, and the foundation of the fabric crumbles to dust—ruin is inevitable.

In Auburn, New York, the Roman Catholic Bishop McQuaide attempted to turn out a priest named O'Flaherty, and to install another named Kavanaugh. The people of that religion in Auburn said it should not be done, and, when the bishop himself came to celebrate mass, the congregation rose up, took hold of the apostolic robes, and led the right-reverend wearer thereof out of the church. A large meeting of Roman Catholics was held subsequently, which condemned the bishop's action, and declared a determination "not to submit to one-man power any longer in the United States."

The *Chicago Daily Times*, a paper largely read and supported by the Roman Catholics, of the West, in commenting upon the proceedings says:

This was clearly the outburst of a spirit of rebellion against ecclesiastical authority. It goes not merely to the autocratic authority of missionary bishops, but to the authority which the church herself assumes to exercise. It is the natural and the inevitable outgrowth of free and self-regulating institutions in the Roman Catholic mind. Its tendency is to assert the right of individual judgment against ecclesiastical authority, not only in the persons of bishops, but in the councils of the church behind them: and not only in matters of government, but in matters of faith. Is such a tendency some to encourage the opinion that America is likely to become a Roman Catholic Country?

A few weeks since, if there had but been a precedent like the one referred to in Auburn, Bishop Duggen would have found himself handled in the same way by the devotees in this city, for his interference, and intolerance towards certain priests whom the Bishop displaced contrary to the will of the parishioners. Thus the work of disintegration goes on, and while every Roman Catholic in the land loves to be tickled with the announcement from a bishop that America is to be ruled by Catholics, their own acts give the lie to the utterance, and ever will until the whole institution shall only be known as a matter of history.

OUR TROUBLES, BETTER PROSPECTS.

The arranging of our list of trial subscribers, has been a work of great labor, and no little annoyance to our friends and ourselves. It became necessary to call to our aid several temporary clerks, to do the work required; and then it was so full of errors that time only could right it.

We could not mix this class of subscribers with our *regular mail*, that is done on the machine, as it costs about *twenty-five cents* each, to arrange for so doing, consequently we had to mail by hand.

System was required to avoid errors. It took time to bring that system into operation; hence, a great deal of confusion, to the mortification of friends who had worked hard to get us clubs.

We regret that any such mistakes should have occurred, and really believe that everything is so systematic now, that all will get their papers promptly. To those who have not got their papers regularly, we will make amends by commencing *their time as late* as when they do *begin to come regular*, leaving it to each subscriber to fix his or her own time.

We will correct errors as fast as we learn of their existence. Tell us kindly of our faults, and we will feel under obligations for it, and try to made amends.

THREE MONTHS FOR TWENTY-FIVE CENTS.

We still make the offer *a little longer* to send the Religio-Philosophical Journal to those who have not become acquainted with its merits, to any address for *three months*, on receipt of *twenty-five cents*. It is only the cost of the blank paper, it is printed upon. This offer is made in the hope of permanently widening the circulation of one of the best liberal newspapers in the world. It is outspoken, philosophical, scientific and spiritual—radical.

We want *clubs* of, from twenty to five hundren from every town and city through the United States and the Dominion. Who will help? Let every one who receives this number, use their influence with their neighbors to that end, and the work can be done in one week's time. Help us, friends, and we will put our hands *deep into our pockets* and supply the material *aid*, to do the work well, until aid shall come from those who shall be inspired by the good qualities of the Journal, to become permanent subscribers.

J. B. CONKLIN.

The above named gentleman is one of the oldest and best test mediums for communion with deceased friends, in the world. There is not a medium living, who has been instrumental in converting more skeptics to the truth of spirit communion, than Mr. Conklin. He informs us that he will visit this city, the fore part of March. We advize all who desire to test the truthfulness of Spiritualism, from the country and city, to improve the opportunity, by visiting him while here. He is a medium that almost any spirit can control.

On Mr. Conklin's arrival, we shall mention the fact, and state where he can be found.

E. V. WILSON'S MOVEMENTS.

E. V. Wilson will lecture in Cleveland, Ohio, during the Sundays of March, 1869.

This will afford his many friends along the lake shore road, and within fifty miles of Cleveland, an opportunity to hear him on week day evenings. Those wishing his services had better write him at once.

Direct to Cleveland, Ohio, during March.

Banner of Light, please copy.

LIBERAL COMMUNITY.

All persons desiring to aid or unite in forming a Progressive Community, in a middle state or latitude, resembling in its social and Industrial economy, the Oneida Community, but *liberal* and *tolerant* in religious and spiritual matters, are requested to address, E. F. Doyd, Minneapolis, Minn.

MISS A. HARTHAN, THE HEALER.

We are informed that the above named lady now residing at 52 North St. Paul's St., Rochester, New York, is a healing medium of rare powers.

WARRENSBURG, MO.

Br. H. T. Hush, writing from the above named place, says they would be pleased to have lecturers call when near, and speak for them.

Alex. Hogue, of Rutland, Ohio, informs us that a good test medium would do well to visit that place.

R. S. Bun, West Lafayette, Ohio, desires lecturers and mediums to call when convenient.

Tennyson has left his former publishers, Moxon & Co., and arranged with Messrs. Straban to publish his poems in future.

Literary Notices.

Best Book for Every body.—The new illustrated edition of Webster's Dictionary, containing three thousand engravings, is the *best book for every body* that the press has produced in the present century, and should be regarded as indispensable to the well-regulated home, reading-room, library, and place of business.—*Golden Era.*

GEOLOGICAL SURVEY OF ILL.

The third volume of Geology and Paleontology, by Prof. A. H. Worthen, State Geologist, has been laid upon our table, and is worthy of an especial notice.

Prof. Worthen has associated with him, Prof. F. B. Meek, in the department of Paleontology.

The first chapter of this volume treats of coal. *Miocene*, or Lower Carboniferous Limestone, and is a subject of great interest to the reader, and of vast importance to the state of Illinois.—In this chapter mistakes heretofore made, are corrected, and much that heretofore was unknown, is brought to light.

The engravings in this volume, illustrative of the fossils found in the different parts of the State are beautifully executed and manifest good taste and skill on the part of designers and engravers.

That Prof. Worthen is the right man and in the right place, is yearly becoming more and more apparent to the careful observer. Through his able management as State Geologist, every farmer and land-owner will be able scientifically, to determine the nature of the soil and the mineral wealth beneath the surface. Mother earth is no longer a sealed book. Her pages are well written up and are being scanned by the men of science; and such men are becoming almost as numerous as the sons of toil.

Amusements.

The Worrel Sisters close their engagement at Mc Vicker's Theatre with the close of the present week. Their successful version of Offenbach's Opera, the Grand Duchess, is to be the grand feature of the week.

And on Monday March 1st, Mrs. D. S. Powers will begin her first engagement in this city. Mrs. Bowers is one of the leading actresses in our language, and her recent brilliant success in California will make Chicago people curious to see her.

At the Opera House the wonderful extravaganza, "the field of the cloth of Gold," is the grand and leading attraction; drawing full houses every night and at the Saturday afternoon Matinees. The present constitutes the third successful week. The introduction of local attractions from time to time by the management constitutes one of the leading attractive features of the play.

On Monday evening, March 1st, will be introduced some startling new features. Among others, the management will introduce the wonderful "Man Fish," who, [if a man,] or which, [if a fish,] eats, drinks, smokes and performs many extraordinary feats under water, in a mammoth glass aquarium placed on the stage.

On Monday evening Harry Crisp took a benefit at Aiken's Dearborn Theatre. Harry is one of the old museum's favorites, and his friends testified their appreciation of his dramatic talent by a most substantial benefit. On Tuesday evening the 23rd ult, Charles Read's "Whitelies" was produced, and kept upon the boards throughout the week, except Thursday evening, when Mr. Marsh, the treasurer had a benefit.

On Monday evening, March 1st, will be produced Mr Aiken's specialty, the "Ticket-of-Leave-Man," which always draws a full house.

Sharpley's Minstrels have left the museum for a visit to Peoria and other provincial towns. And the Museum is given up to Mr. Harry McCarthy and Miss Lottie Estelle, who will give a thorough character entertainment as given by him in London.

The attraction at the Theatre Comique for this week is a Mr. Edwin Rupert, who gives the Lingard style of entertainment, with "Cap. Jinks," the "Charming Young Lady," etc.

Personal and Local.

Chicago never enjoyed better sleighing than at present writing.

General Dix will resign the Ministry of France next month.

John C. Breckinridge arrived at Baltimore a few days since.

Dr. P. P. Cawles has been lecturing to the folks in Lettsville, Iowa to good acceptance.

E. V. Wilson is to lecture in Cleveland during the Sundays of this month.

Mrs. M. J. Wilcoxson is engaged to speak in Onarga, Illinois, during June.

Mrs. Laura Cuppy is lecturing at Mechanic's Institute Hall, San Francisco, during the present winter.

Archdeacon Hare says that often people fancy the world is becoming Christian, when the fact is Christianity is only becoming worldly.

General Rosecrans breakfasted with President Juarez and dined with the chief officer of the City of Mexico on New Year's day.

Miss Anna Swan, the Nova Scotia Giantess, exhibited for years at Barnum's Museum, has gone to England to call on the Queen. Miss Swan is twenty-one years old and nine feet high.

Robert Dale Owen will deliver an address at the celebration of the semi-centennial aniversary of the founding of Odd Fellowship, which will take place at Indianapolis in April next.

Mrs. Walsbrooker has been lecturing in Kansas City, Missouri, Wyandotte, Topeka and other points in Kansas. At Topeka she hoped to get the ears of the legislators of Kansas on the subject of suffrage for women.

Victor Hugo's new work is said to surpass any of his writings for the past decade.

The Pope has given a divinity cap to Reverend Dr. Storrs, Vicar General of the New York Diocese.

DR. D. C. DAKE, THE HEALER,

Will be at Kalamazoo, Michigan, on the sixteenth, and remain twenty days; from the ninth of March to the thirteenth, at Battle Creek, Michigan; at Marshall from the fifteenth to the twentieth; and at Coldwater the remainder of the month of March.

LIFE'S UNFOLDINGS.

OR THE

WONDERS OF THE UNIVERSE

REVEALED TO MAN.

Is the title of a new work fresh from press. By the Guardian Spirit of David Corless.

S. S. JONES,

Publisher.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION PRINTERS.

The Medium, in his address to the public says:

The Medium (David Corless, of Huntley's Grove McHenry Co., Ill.,) through whom this work was given, has been a careful observer of the phenomena of "Modern Spiritualism" for over twenty years and during that time he has been the humble Medium through which hundreds of philosophical and scientific lectures have been given to attentive listeners. Of himself, he can only say he is an uneducated farmer, far advanced in years. He asks for this pamphlet a careful and attentive perusal.

The Introduction entitled "The Unveiling" treats of man as the grand objective ultimate of Life's Unfoldings.

He also stands at the pinnacle of all organized Life in the native parity of all things.

On page twenty-four the author treats of "the way mediums paint likenesses, in the true order of the development of the arts and sciences.

In part second, under the general head of mysteries Revealed, the author treats of "How Mankind Manifest their presence through Physical Bodies of Mediums. How the writing is done." How we influence a Medium to speak. The fullness of all kinds of language investigated. The ring test and the carrying of Musical Instruments around the room explained."

This work is neatly got up and consists of seventy-three closely printed pages and we hesitate not to say that it contains more original thought upon important subjects, a few only of which we have enumerated, than any other work of equal size we have seen.

The work will be sent by mail from this office to any one on receipt of fifty cents.

Address, S. S. JONES, 84 Dearborn Street, Chicago, Ill.

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SPECIAL NOTICES.

Dr. Wm. Clark's Vegetable Syrup.

EDITOR JOURNAL:—Having by me a bottle of Dr. Wm. Clarke's, Vegetable Syrup, prepared by Mrs. Jennie W. Danforth, and hearing that the husband of our milk-woman, had been long confined to his room from the effects of a fall from a building, which injured his side, some year and a half since. Suffering with pains from internal tumors, I sent him the bottle of the said syrup, with directions to have his side bathed with hot salt and water, by a healthy colored woman, and to take the syrup internally. The result of which was, that in ten days, he was out and at his work, (that of a common laborer.)

His wife, a devoted Catholic, said, "she had spent quite $100, upon him for doctors, with no good result; but having faith in good Spirits, she would try this."

His name is McCarthy and he lives in this place, No. 118 Prospect St. Yours Fraternally,

ANNE M. LAFFLIN FERREE.

Georgetown, D. C., January 7th, 1869.

Dr. Clarke's Remedies.

B. S. S. JONES:—I see you are advertising the medicines of Dr. Clarke a spirit, who controling prescribes for the sick through the organism of Jeannie Waterman Danforth. Permit me to tell you, with deep feeling, friend Jones, that I have used these remedies, the Syrups, Nervines and Powders with the highest satisfaction. I know them to be excellent, as hundreds of others will testify. Dr. Clarke is a noble and brilliant spirit. Most truly thine,

J. M. PEEBLES.

St. Louis, Mo., Nov., 1868.

Panorama of Wonders.

Read in another column, "A Panorama of Wonders by the great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders."

For sale at this office.

Address J. C. BUNDY, 84 Dearborn St., Chicago.

To Dealers and Traders.

If any of our readers or friends who are Dealers, or Traders wish for the PATENT MAGIC COMB to put into market, we will furnish the Wholesale "Price List" upon application. The trade can find money in it.

Address, MAGIC COMB AGENCY,

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Beauty on the Mountain,
Beauty in the vale,
Beauty in thousand tints,
And beauty in the pail.

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With rare and lasting fame
And BEAUTY in the special work,
Of PATTON'S MAGIC COMB!

Yes sir, this is really, and emphatically true, and if you desire to change dingy, yellowish, gray, or foul looking Hair or Beard, to a BEAUTIFUL dark Brown, or glossy Black, you will send $1.25 to The MAGIC COMB AGENCY, 84 Dearborn Street, Chicago, Illinois, and receive the Magic Comb by mail post paid, and if you follow the directions explicitly, we guarantee perfect satisfaction.

A PLEASANT STORY.

On the streets of Chicago, I wandered alone
And I seriously sung a familiar old song,
While viewing the rare houses, and wondering
Why I felt so dull, so lonesome, so sad.
And the answer A mysterious voice came forth,
On the Bulletin Boards, for one more and poor,
When all on a sudden I saw something new
On nice print of paper in red, White and Blue.
It told of the virtues of something so rare,
So handy so harmless, so perfect, so pure,
Was nothing heard, the substance or hair,
Without any poison, or stopping, or care.
And I said to myself, not to wait any longer,
And like a schoolboy, it came into my head
To reading I pondered, and thought of my hair,
Now as gray as a rat, was dry, dull, and faint,
Haunted, and hunted by thought it, and then
Which all my days hear, in a "full" stopped ended
My age is renewed—I feel twenty years younger
I will marry next week—no more to wait longer,
I will have a nice wife, and three dozen of boys.
So all will be painted by the **New Magic Comb**.

You sir, I found the Comb at 84 Dearborn street, where there is a fine new lot of the same sort. Don't forget the place. Room 84, and always, **MAGIC COMB AGENCY**, 84 Dearborn street, Chicago, Illinois, and you shall receive the **MAGIC COMB** by mail post-paid.

U. R. WISE.

ADVERTISEMENTS.

SPIRITUALISM.

Just published, the following valuable work:

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Being a full account of Modern Spiritualism, Its Phenomena and the various Theories regarding it. With a survey of the Whole Field of Supernatural Agency.

This long announced volume from the pen of a well-known American manual letters, who are gifted, or the last thirty years, much attention to the subjects, treated, will not disappoint public expectation.

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10,000 Words and Meanings now in use, Recognized, which are considered that no other living

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Here comes a letter from H. A. Tatum, of Aberdeen, Miss., telling me of the cure of **Consumption, Chills and Fever, Billions Fever** and other diseases, by the **POSITIVE AND NEGATIVE POWDERS,** and here comes one from N. Church of Oskaloosa, Iowa, saying that the **NEGATIVE POWDERS** have cured a child of **Deafness** of six years duration.

There is a letter from A. Hodgson, of Natchez, Texas, who rejoices that the **POSITIVE AND NEGATIVE POWDERS** have cured his child of **Cholera Morbus,** his wife of **Chills and Fever** and **Enlarged Spleen,** and his neighbor of **Neuralgia;** and there is one from Mrs. M. Calvin, of Battle Point Corners, Vt., informing me that the **GREAT SPIRITUAL REMEDY,** the **POSITIVE AND NEGATIVE POWDERS,** have cured her husband of **Jaundice,** and of that unmanageable disease, **Diabetes;** her daughter of **Erysipelas,** and herself of **Neuralgia.**

In one case I was lately in Sandwich, Ill., where a case of **Catarrh** by the **POWDERS,** and who strange to say administers them to others, and "cures up **Spasms, Fevers, Measles,** and fairly routes everything;" in another case, as reported by Mrs. P. W. Williams, of Watervill, Me., it is a lady whose eyesight is restored, from a state of **Blindness** caused by a shock of **Palsy** two years before.

Away out in Marysville, Cal., Thomas E. Atkinson, who has the **Chills,** buys a box of **MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS** of a passing tin peddler, and though having "no more confidence in them than so much dust," yet they "cure his chills like a charm;" and John Wright nearer by, at East Walnut Hills, Ohio, has a great and unexpected **wonder** worked on him by the **POWDERS,** "they cure him of a **Rupture** of twenty-five years duration, to say nothing of his cured **Rheumatism.**

From the East, Mrs. N. S. Davis, of West Cornwall, Me., reports that the doctors declare that Mrs. Melvin Lindsley must die in three days, and thereupon she takes the **POWDERS,** and in **four days** is seated at the breakfast table with her family. From the West, C. L. Child, of Decorah, Iowa, reports that the box sent to Mr. Moore put him on his feet again, and the box sent to himself cured his wife of **Kidney Complaint,** and his grandson of **Croup.** On the one hand, Nelson S. Woods, of Swan City, Nebraska, shouts that the **POWDERS** have "cured his **rheumatism higher than a kite!**"; on the other, a neighbor of H. Webster, of East Pembroke, N. Y., declares that he will not take one hundred dollars for the half box of Powders because with the other half he cured his **Cough** and **Kidney Complaint** of four years standing. Seth Tobey, of Tunnel City, Wis., has his **hearing restored;** and Jacob L. Sargent of Plainview, Minn., has his **sore lips,** of fifty years duration, cured by a single box of the **POSITIVE.**

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Thou art a loving Parent, and all alike will receive Thy blessing! We thank Thee for all life, for all light; and as we are enabled by that light that Thou hast given us to realize Thy blessings, we would ever praise and honor Thy name.

QUESTIONS AND ANSWERS.

QUESTION BY M. C. CHILD.

Q. What proof have we that communications come from spirits?

A. What proof have we that it is spirits that live in material organisms upon the material plane of life? Why do we call them spirits? Because we feel that there is a Great Spirit, or life-principle permeating and pervading everything in nature; every thing that we can see; every thing that we can take cognizance of in any way. We call the life-principal that pervades the human soul, spirit. Hence, it is that we say that spirits give communications thus and so. Now, what proof is there of that? What proof have individuals upon the material plane? We answer, abundance of proof. Spirits that once lived as you now live upon earth, have passed from the material organism, and where are they? As every thing has a place, so, of necessity must spirits disembodied from the material plane. Now, when they come to manifest themselves and try to substantiate their identity upon the material, they give you facts that you are conscious of, while they existed upon a plane like unto this.

It is not necessary for us to give you these facts. Yet there are those individuals, to day, upon the material plane of life, that are conscious of the effect of the evidence they have received. For instance: When the father or mother, brother or sister, or child, manifest themselves, to the friends they claim, they, claiming the relationship which they held while upon the earth, give such facts as reach the hearts and souls of those to whom they are addressed.

The most scientific minds that you have upon the material plane of life, have investigated the subject, and have tried from time to time to attribute it to some other source besides spirits from the spiritual plane of life, and every time they are lost; they can not attribute it to any other source than that which it purports to come from—and that is spirits. We must say, that we know of no individual but what loves to hear from those that have passed on to the other side. If all the old ideas could be laid aside, then they would be ready to listen and believe. Take the mother when she loses her babe, and has laid its form down in the earth, and ask her if she would not like to hear from it; if it is old enough to talk would she not like to converse with it? Take the husband when he has lost the companion of his bosom, and ask him if he would not like to hear her speak again. He will tell you, yes, and so on. Take the wife; take the father; take friends, and they will tell you, yes, let me hear from them. As time passes away, they say, more superstitiously than any other way, let them rest. Yes, when all alone with their own thoughts, many, many times, they will call upon them to know their condition, and also to give them advice as to what and how they should live for their own individual happiness.

Q. Could not a clairvoyant become *en rapport* with a person's mind and get communications from such, as a medium, without those who are present being aware of it?

A. We answer that they could.

Q. Would such control be similar to that of a disembodied spirit?

A. Similar, and yet not the same.

Q. Would the principle be the same by which the control was obtained?

A. It would not be the same, because the clairvoyant would get possession of the thoughts of the individual and present them, while the spirit gets control and presents the thoughts themselves.

Q. What good will it do for spirits to come back and control a medium? I can not see any good that Saul derived from Samuel's coming back, nor would it have done any good for Lazarus to have returned to warn the rich man's friends, as is plainly stated in the bible. What is your opinion upon the subject?

A. What good can they do by coming back to manifest themselves to mortals? What can we do by manifesting ourselves? In the first place, if we substantiate the fact of the existence after the dissolution of the external form, that is certainly a vast amount of good to individuals upon the material plane of life. To know that we live, that we have a continued existence after death, is one of the greatest things the human mind can be made conscious of. Then, again it can do good by letting individuals know that they are surrounded by spirits, and thus restrain their from doing what is called evil acts. There are two things that are certainly of great good to humanity, to say nothing of the consolation of hearing from such friends.

The mediums that are made use of to convey such ideas, do not receive any particular benefit themselves—that is, if they are unconscious. If conscious, it shows the fact to their minds, that it is an influence and a power foreign to their own, and gives them ideas that they knew not of, and shows to them as well as others, that there is life after death. To an infidel mind, one that believes not in a future state, it is one of the greatest facts he can obtain possession of—this fact that he lives after a change from the material to the spiritual plane of life. To those that are sorrowing and mourning for friends that have passed from their sight, it is a great consolation; it is a great good to their individuality.

And, again, let every soul upon the earth be conscious of the fact that the spiritual plane of life is around them, that every thing that they do is seen by their friends upon the spiritual plane of life, and it is one of the greatest things to lead them to let every act be just and right in their own eyes; to say nothing of the fear of God and the punishment here and hereafter; so what good can they do? We can say it is a world of good! Let every one know that their life while upon the material plane is not blotted from existence and that they can ever see that life, and it will be to them one continued life picture, that will be ever present with them, and they will be happy. There is no fear. When we think of God seeing us, of his telling of anything—our acts may be good and they may be what is called evil—there is nobody going to tell of it. To the Christian mind, it is simply the judgment of God pronounced upon them when it shall be theirs to be judged; and those who do not believe in that, let them but know that the dearest friend that they ever had upon earth, is standing by, and they will be just as loth to do an act of which their conscience does not approve, as they would, were they there in the material form. These things they can do, and we might say as we said before, it is impossible to tell the amount of good that we can do.

Q. A lady of my acquaintance was left, seven years ago, a widow and penniless, and she hoped to get something from an insurance policy on some lost property; but the lawyers kept it all. Can she get any knowledge from spirits which may aid her in securing her rights?

A. We can not see any reason why she might not, and yet we can not say that she will.

Q. Is it not often the case, that spirits do take an interest in such affairs, and by impression or otherwise relieve those that are similarly situated as the lady above alluded to, and by proper counsel and advice, tell them what course they should pursue?

A. We should certainly say that it is; yet, if they do not, it does not follow that those friends have not a desire, that they are not anxious to aid them, but may not be able to do so, for various reasons.

Q. Are you personally acquainted with the spirits of any who lived on the earth so long ago as the christian era? If not, how old are your oldest spirit acquaintances?

A. We know of no time when there was not some sort of christians, and we believe that all are christians in their way; yet we must say that we are not personally acquainted with the oldest christians, neither can we say how old in years are our oldest acquaintances. An individual may be what you call old in experience, and yet their years are few.

Q. Are the spirits of Washington, John Bunyan, Augustine, Paul, Isiah, Noah, Adam, and any or all of them, accessibly to spirits in your plane; and have you any direct intelligence of their present existence bisides what we, ourselves have in the earth-life?

A. I shall not say that we have not, but I shall say that I have not. I shall confine it to my individual self.

QUESTIONS BY MR. MEEKINS, OF MASS.

Q. Who stands in the greater favor with the Spirit World, the intellectual rogue, or the honest fool?

A. As far as honesty is concerned, we might say the honest fool but so far as intelligence is concerned, intellect, we might say that it was the rogue. Each stands in a position essential to their natures; and as we know of no one that is a rogue, any more than to act out their inborn nature, because of their surroundings, we should not say they are rogues—not rogues as you would term them.

Q. Then there is no wrong, but it is all right?

A. No two are alike, and what is seeming wrong to one, may not seem wrong to another. There are no two that require the same experience for their unfoldment; and it an individual seeing that which is to him wrong, and avoids it, he is avoiding what was right to another but wrong to him.

Q. Will this earth always continue to be the home and abiding place of human beings?

A. When you say human beings, you mean those pertaining to the material plane of life.—We believe it is thought by many, that the time would come when individuals would become so spiritual that there would be no change physically, from the material to the spiritual plane of life; but just so long as it is necessary for the material organism to clothe the spiritual in the first place, then we can see no time that the material organism will become so, spiritual that there will be no change from the material to the spiritual life. In all time past, that we are conscious of, there is a fixed law governing in regard to this matter, and we know that God never changes, and, therefore, we believe that law is unchangeable.

Q. As everything is subject to change upon the material plane of life, finally alternates in maturity and decomposition, and disintegration, may it not be a fact that this earth will finally arrive at that condition, that the material part of it will disintegrate and disappear, and nothing but the spiritual part remain. When I say spiritual part, I mean that which would correspond to the spiritual part of man—which lives after the dissolution of the physical form—even so, may not the physical form of the earth disappear, and leave the spiritual form with its inhabitants?

A. Truly we can say, may it not; but we can not say as truly, that it may.

Q. Is there only virtue in merit—in obedience to the law of what is usually considered right? In other words is right better than what is considered wrong?

A. We cannot say that one thing is right and another thing more right. We might say as far as the virtue of the individual was concerned—so far as it is seeming virtue to him, so far it is virtue. And yet, when individuals take into consideration what every act is, and what every thought is, and why it is, we cannot see that there is any great virtue attached to it. We know of nothing that is absolutely wrong, as we remarked a moment ago to this lady on our left, and no one has power to change what God has designed to be so; and as he is the great designer of all things, believing that he is just, then we must say that every thing is right.

Q. Will this earth on which we now live, always exist in its present form and condition?

A. We say we believe it will always exist, but whether it will exist in its present condition or not, we should not say that it would, because everything changes.

WILLIAM.

I came here to-night, friends, to occupy a little of your time, by your permission, and by permission, also, of the spirits that have control or charge of this circle. And it is to answer a few questions of her who was my wife. She would know, if I, to-day and every day, am conscious of her troubles, of her sorrows, of her trials; and if I am, if it is not possible for me to tell her what to do—to tell her of the best course to take for her happiness, and the happiness of her children. In the first place, I am conscious of it all, and if I possessed greater power—and God knows I wish I did—I would take every sorrow from you. I would take every heart-throb of anguish to myself, yes, I would bear it all now as cheerfully as I would while upon earth. I wish, I sincerely wish, that I could tell you just what to do, but as things are to-day, I cannot tell you exactly what to do, everything around you seems to be so fearfully tangled, so firmly knitted together, that I really don't know how to tell you to act. But I will say this—that by the law of kindness you can accomplish a great deal; by the law of force or unkindness, you will accomplish but little. And you as you loved me, as you studied my happiness, love and treat kindly our children. When you would be influenced by others to treat them otherwise, let your thought turn to me. Think, as near as is possible for you to think, what I would do, if I had stayed with you. There is no sorrow that you have but what is my sorrow.

When they would treat you otherwise than with respect, at the same time that you think of me, talk to them of me, of what I would do, and of what I would say. Everything has went wrong with you seemingly, since my death.—When I look back and think how very young you was, how inexperienced, how little you knew of the cares of life, while I was with you and how careful I was that you should not know of them, I, in part, blame myself. And if I had known that I should be taken away from you so soon, how very different I would have done, different to you and different to our children.—But let me say to you as I said before, treat them kindly, and try your best to keep them together. Try to keep the family cord of love and sympathy strongly knitted together, and let every day instead of making it weaker and weaker, make it stronger. I know you are tempted sometimes to leave everything, and put an end to your earthly life and come to me. I have seen you many, many times, with that idea firmly fixed upon your mind. You did not see just how you would do it, yet, you thought you certainly would. But if I have any power left within me, I shall certainly exercise that power to keep you from committing any such, to me, rash act, or taking any such terrible step. Let me say to you, that were you here with me, upon this plane of life, that all that I could do, and all that your friends and my friends could, would not make you happy, because you would see so much that you might have done had you staid with them. Then again, witnessing the sorrow of our children—their lonely condition left in, to them, an unfeeling world, with neither father or mother, to care for them, you would wish over and over again that you had staid with them; you would think "if I only had had strength and not have taken that rash step, how glad I would be," so anxious as you are to be with me, and also to leave your cares behind you, do not think that the changing from the life you now live to the one where I am would give you perfect happiness. Think of this—that you are their mother. Were it not for you, perhaps, they would not have had an existence upon the earth, and if it was just to give them that existence, it is also just to help them to live out the best of that life or that existence that they can, and that it is theirs to live while upon earth. It seems as though you have ties to bind you to your present life.

You would know if certain things grieve me. As I have said before, there is nothing that grieves you but I share it with you although you know it not. No matter what may be said to you, there is no one that can tell you just what you should do, as your own soul can tell you. When you think of me, you think of how truly I loved you, and how you loved me. As I would have kept our family together, so must you try to keep them all together. Let them feel, that although their father was taken from them, and you, yet you will try to fill the place of both father and mother. Act upon their love nature, and I am sure that you will do better.—Show them this, let them see it, as I know that you will, for yourself, and then as you value my happiness, or as you did value it, and as you do now, keep them together. Their father, and he that was your husband once if not now, will ever have the same love and the watchful care, that he had while upon the earth for you. I will try to come again, time alone can tell whether I shall succeed or not. You always called me William, and that is all the name I will give now.

EDWIN CORWIN.

I would get just as far away from a spirit or a person that would have such a feeling as that, as the North pole is from the South. Such a feeling don't do any body one particle of good. They only convey the idea to persons upon earth that we suffer all the sufferings of our friends on earth. Now, I for myself, would a great deal rather go so far away that I would not know one thing about them, than to suffer all that they suffer. I am naturally so selfish myself, that I never wanted to take any body else's sufferings upon myself. I think I have enough of my own, and if I carried my own that was all I could do, or cared to do. Sensitive persons can go to work, like that one over there (pointing to a gentleman present) and be the most wretched person in the world, by allowing themselves to enter into the sorrows of other people.

Now this one that has just gone has tried to do this. He works himself up into such a fever that my arms now tremble with the feeling he has produced. My arms now actually tremble. I believe that if any body would lay their hand upon my arm, they would find that it actually trembles. Just lay your hand upon my arm and see if it don't. (To a lady.) I never did believe, from the time I was twenty-four years of age that there was a God, and not believing that, I did not believe there was any devil. I did not believe in either. I believed that if a person lived right on the best they could, that when we died, that would be the end of us; but now I know I was mistaken.

Q. Does the medium's arm feel as though it was your own arm now? You spoke as though it was your own arm that trembled.

A. I don't know of any medium. I know of myself. You don't doubt me, do you? [I? oh, no, but I wanted to know if you realized you were controlling a medium.]

A. I realize that I have got some body else's body, because I don't have a body now; but I realize nevertheless, that I am myself.

Q. The influence that you felt upon taking possession of the medium, was it the result of the feeling of the spirit who had just left?

A. My dear sir, I am not one of that class that answer questions. I did not come here for that purpose. As soon as I can get rid of this feeling I will be off. Whatever questions you have to ask, you can ask of those whose business it is to answer them.

Now, my dear brother, Trueman L. Corwin, you said, time and again, that if I, your brother Edwin, that believed the same as you now believe, but who had passed through death, could come and give you a communication, and give it in such a way that you might know that it was your brother, that you would believe in an existence after death, and also of spirits to manifest themselves to their friends and others upon earth.

Now, if I should not say another word, only what I have said here at this hour, if you could have been here and seen me, you would have been convinced of my identity. I did not believe, and you believed, that from the fact that I could not find anything upon earth, but what had a beginning, and the fact that it had a beginning, implied an ending, that consequently there was no existence after death. Knowing that, we could not see why it was, if there was a Supreme Being governing everything, the necessity of a material birth for the purpose of establishing an existence upon earth and a continued existence through all time. But that was our course of reasoning. We thought, and you think now, that it was good reasoning, and we watched closely, and scrutinized every thing as closely as we possibly could. I did not see any thing on earth to convince me of a life after death, and I don't believe that you will ever see any thing to convince you. I now know, for my own individual self, that I do exist. How I exist, by what power I have an existence, I do not know any more to-day, than you know how it is that you exist.

There was not ten minutes—no, not five minutes, that I lost perfect consciousness at the time the change of death took place. I knew everything that you said, every thing that was passing around me for three hours, that you thought I was unconscious. I knew every thing just as well as you did, but I had not the power of speaking. Then, when I was what you called dead, when I passed through that change, there was a kind of dizzy, whirling sensation, such as you have experienced, and I had experienced before. Yet I did not lose myself. Every thing seemed to whirl right around, and around, not, it seemed to me, to exceed five minutes, before I found myself individualized, and possessed of a form corresponding to the one I had just left, and yet not exactly like it. I saw the body that I had left, and knew that it was my body. If I had lost myself for any length of time as many have done—for I have stood by and witnessed the change of a great many since that time, if I had lost myself, as some have that have passed through death unto life, or from earth to heaven, or from material things to spiritual things, call it what you will—that the past has been impressed upon me by some one, but by whom I know not.

You have followed right along with me and had the same skepticism that was characteristic of me; and now, my brother, I tell you just as clearly, just as distinctly as ever I uttered a sentence in my life, that I did not lose myself for one single moment. I was conscious, but could not take perfect cognizance of things around me, from the fact that every thing was whirling with such rapidity, and I seemed to stand in the centre; but as that whirling ceased, then it was that I was myself perfectly. Seeing my body, as I said before, I knew, of course, that it was myself, and I knew that it must be the change of death.

Then again, came to me our sister, and she says: "Yes Ed; you too, have passed the change called death, and now find yourself an individualized being upon this, that we call the spiritual plane of life."

Now, to convince you that I saw just what you did with my body, I will tell you that I saw every preparation that you made to lay my body away; and while our mother and our dearest friends said, "Let us put every thing new upon that body," you said, "No, what is the difference; it is going to dust. Let us put on the same clothes he used to wear, so that the last look that we have, may be as natural as possible." Now you said those very words. If I had not heard them, I should not know it. But I was there, and I heard you and I saw what you did. Now you felt that that was the last—that that was all that you would ever see of me. And is all you have ever seen of me upon earth, and it will be all you will ever see of me too. Upon hearing and reading somewhat of what has been said of the returning of spirits, then it was that you said that if I would come back and tell you all this, then you would believe. Now all that you asked and more, too, I have given you. Now there is a lady that you are pretty well acquainted with, and I desire that you should go to her. Say nothing of what you have read purporting to be from me, but go there and tell her that curiosity alone impelled you to go, and then just so sure as you go, just so sure I will be there, and just so sure I will tell you more, a great deal more than I have told you now. When I first came here, following the spirit that went away, the feeling was terrible, and I felt as though I could not go on; and I felt as though I did not care whether I said what I have said now, or not. I did not care before. When I first came here, it was the worst feeling I have had since I died, and almost, it was worse than any I had before I died. Now my good friends, that is all. Let me see—17, 18,—you don't know what that means, but I do, and my brother will know what it means. Good bye, everybody, and when it is yours to pass from death unto life may your sufferings be no more than was mine, and may you not lose your own individuality any more than I did myself. I am very much obliged to you indeed, for your kindness in keeping still, and for your attention, also for your kindness in noting what I have said.

For the Religio-Philosophical Journal.

Scientific Principles.

GIVEN THROUGH THE MEDIUMSHIP OF SARAH RAMSDELL.

They are the basis of natural laws, and must understood and fixed in the mind; then there can be no trouble in giving up the old preconcieved ideas of fabled Theology. Theologians of ancient times, were little versed in the sciences; their knowledge had no solid basis; it was founded on myths, to them not understood, because, their vision of accountability was so proscribed, so narrowed down to earth life, their spirit intinitions were feeble outbursts of contending factions, for power and glory on earth. But as bloodshed and crime run riot, a satiated feeling and disgust crept into the hearts of nations. They wondered at their own cruelty, and sought means from heaven, to allay the fierceness of their atrocities. The blindness of superstition so benumbed the faculties, prostrated the energies, that no power but an arbitrary presentation of God's justice and wrath, could suit their feeble code of honor. The conflict that was going on in the dynasties of Europe, had succor and support from the ecclesiastic church of Rome, and hence their disregard of evangelical teachings.

They were in prosperous and unlimited condition of power—were God's chosen delegates for assumption and power on earth. The Jewish dispensation was a still more ancient date of despotic Government; they were clanish, barberous, their inklings of Gods kingdom were gained from traditionary lore of skeptical authority. The Jewish nations were infidel in theory and practice, therefore Christ's teachings and abnegations of self had no beauty of character for them. They wanted power to maintain their despotic sway, and bring other nations to their shrine of worship, and thus, you see, Christ was only recognized as an imposter by them. They sought an earthly king and savior, a power on which to build their Papal glory. The farther back historic revelation brings us, the more we will see of inharmony and strife, despotism and crime, a lavish expenditure of blood, and a slavish fear of usurpation, and God's wrath poured out through the church. The church has ever been a stepping stone to power and influence on earth, has ever had its delegates of honor, its prerogative assumption of rights, and its perilous by-ways of superstition and craft. The maintainance of right, only through creed has ever been her office, and up to the present time, her statutes keep sacred their laws. But by some means, there is a drawing away of force, to sustain her by-laws, and fatten her kingdom. There must be a ransom payed for error, in any form, and truths yielding force must come to the rescue.

Lake City, Minn. Feb 1st 1869.

Governor Fenton's daughter, Nettie, is already rung out as "the belle of General Grant's administration."

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Frontier Department.

BY ..... E. V. WILSON.

The Angel Came to Our House.

The angels came to our house, and mother went away with them, to their home in the Summer Land.

On the morning of January 23d., 1869, at nine o'clock, Lois Emerson, relict of the late William Emerson, of Emerson Farm, Du Page county, Illinois, went away amid songs and joy with the angels to their home in the Spirit World.

Our mother had suffered much for months before she left us; but knowing that her Redeemer was with her continually, she bore her trials with the patience of a true Spiritualist, and with a smile resting on her face, she left her normal body without a struggle, calmly and peacefully entering into her spiritual life. She passed over the river in company with those who had preceded her. On Thursday, the 21st., we noticed a change in her, and saw that she was pressed for breath; and Mary her daughter, said, "Mother, I feel that you are to leave us."

"Do you?" she said.

"Yes, mother, I do, and have you any fears?"

"No, no, why should I," she answered.

She spoke this so calmly, and her words were so full of peace, and with a sweet smile on her face, she said, playfully, "Maybe I am not going now."

Mary said, "Mother, you are, and what will I do?"

She held her close to her and kissed her many times, saying, "Darling, darling child, why do you wish to keep me here to suffer? I am willing to go or stay." "Not my will, but Thine be done," we heard her say many times. She thus continued sitting in her chair through the day. She often asked for spirit counsel and advice, and messages were sent her through Planchett and other ways. The angels spoke unto her words of comfort. Thus was she comforted, and thus encouraged. In her last hours she was made very happy.

Late in the day, she said she would lay down once more, and did so. Her mind was clear, her voice full and strong, talking much with us, sending kindly words to all, and thus she continued through the night.

A little while before she passed away, she asked to have her head turned to the West. This was done, then the end was at hand. Mary then took her in her arms, and the angels told us to sing; and Mary, Sarah, and Dora, daughter, and granddaughters, with eyes filled with tears, sang the "Beautiful River," until she was over its waters.

So peacefully she left us, we scarcely knew when the birth was completed. Mary continued to hold her, when Sarah said, "Mary, lay her down."

"No," said Mary, "sing once more."

We continued singing when mother's lips moved once more as though trying to speak, and then were motionless. And our mother was an angel.

No stranger's hands were allowed to touch her form. Mary, Sarah and Dora, dressed her for the last time. There was no noise, or confusion, for the angels were present, and they did not like noise and confusion.

Sunday came, a bright and beautiful day, indicative of her cheerful nature, and beautiful spirit life. We placed her form in a beautiful casket, and the casket on two frames by the side of the Piano, and those sweet singers, Mr. and Mrs. Willis, of Elgin, and Mr. and Mrs. Spaulding, of Chicago, grandchildren of our mother, were the singers on this occasion.

By her request, her old minister, Father Mc Chesney, and the Rev. Mr. Tompkins, of the Union church, were called to officiate at her funeral. Mary called Mr. T. to her side, and handed him the selections made for the singing, saying to him, "Mother wished us to meet at this time, not to mourn for her, but rather to make it a season of rejoicing over her birth into the Spirit World. She charged us over and over, not to mourn, but to rejoice that her sufferings were over."

Mr. T. received the spiritual songs, reading the first piece, "Our Mother," Spiritual Harp, 28th page, which was played and sung with masterly execution, and listened to with profound attention, all standing, for it was "Our Mother," and her favorite song. Mr. T. said, "I will read one more song as very appropriate on this occasion;" and read with fine affect, from the "Spiritual Harp," "She crossed the Shining River;" after which, Mr. T. made a few remarks in regard to the sublime beauty of these songs, and how appropriate they were on this occasion.

Father Mc Chesney made a short and beautiful prayer, after which the choir sang "The Beautiful River," with great effect. Many were overcome by its gentle strains.

Mr. T. then read a few choice selections from the burial service, after which he made some excellent remarks, speaking of her great love for her friends and enemies; of her pure life, her patience and resignation, enduring the greatest suffering without murmuring, and that it had done him good through the two months preceding her departure for her future home. He called our attention to her wish that we should rejoice instead of mourn, and that to him, in view of her great suffering, it did seem meet to rejoice. He then referred to her joining the loved ones gone on before her, and of her anticipating meeting them, and that in his own opinion, there was not a doubt but she had met them, and that there were recognition of friends and relations in heaven.

The choir then sang with fine effect, the song, "Shall we know each other there," after which, the congregation which was large, passed by her, many weeping as they bid her loved face farewell, and then, we kissed her good bye.

Then came her oldest friends and carried her tenderly to the family burying ground, followed by her children, and grandchildren, and a long train of loving friends, to the last resting place of her mortal remains, and as they were lowered into the ground, the choir sang that grand old hymn, "There is rest for the weary." All was still and litany, alas for ages has been, "To toil and die." Look up, thank God, and take courage. *The seedled cure, a blessing shall be found.*

Priestly oppression is passing; useful occupation to day is worship, every where acceptable and free. All earnest soul aspiration will have its prompt response, that such useful occupation has its part in the great work of our salvation. "The soul must by gradual steps of its own growth, climb as does the ivy and the vine,—for mutuality, then will it receive spiritual strength as natural as the flower, the sunshine."

Rev. A. J. Fishback, formerly a prominent Unitarian Clergyman, is engaged to speak at Sturgis, Michigan, from February until July next.

Theodore Tilton is described by a correspondent of the *Springfield Advertiser* as much resembling the immortal "J. N."

NOTICE OF MEETINGS.

ATHENS, MICH.—Lyceum meets each Sabbath at 1 o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

Astoria, Clatsop county, Or.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

BOSTON.—MELODEON HALL.—The First Spiritualist Association meets in this hall, 32 Summer street. M. T. Bole, President; Samuel N. Jones, Vice President; Wm. Duncklee, Treasurer. The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 21, Pleasant street.

MUSIC HALL.—Lecture every Sunday afternoon at 2½ o'clock, and will continue until next May under the management of L. E. Wilson. Engagements have been made with able, normal and inspirational speakers.

SPRINGFIELD HALL.—The South End Lyceum Association have entertainments every Thursday evening during the winter at the Hall No. 89, Springfield street. Children's Progressive Lyceum meets every Sunday at 10½ A. M. A. J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M. J. Stewart, Guardian. Address all communications to A. J. Chase, 1671 Washington street.

UNION HALL.—The South Boston Spiritual Association hold meetings every Sunday at 12, 3 and 7½ o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French, Treasurer.

TEMPERANCE HALL.—The first Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square, East Boston, every Sunday, at 3 and 7 P. M. Benjamin Odiorne, 71 Lexington street, Corresponding Secretary. Speakers engaged, Mrs. Fannie B. Felton, during January; Mrs. M. Macomber Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs. Julia A. Yeaw during April; J. M. Peebles during May.

WEBSTER HALL.—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans, East Boston, at 10½ and 2½ o'clock. ——, President, ——, Vice President, N. A. Simmons; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Recording Secretary, H. H. Wiley. Lyceum meets at 10½. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins Guardian.

Baltimore, Md.—The "The Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings, at Saratoga Hall, southeast corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets every Sunday at 9 A. M.

Independence, Lamoille.—The Society of "Progressive Spiritualists of Baltimore" meet in the Society building and evening at the usual hours.

Battle Creek, Mich.—The Spiritualists of the First Free Church, hold meetings every Sunday at 11 A. M. at Wakelee's Hall. Lyceum meets at 12 M. George Chase, Conductor; Mrs. L. E. Bailey, Guardian of Groups.

Belvidere, Ill.—The Spiritual Society hold meetings in Brown's Hall two Sundays in each month, forenoon and evening, 10½ and 7½ P. M. Progressive Lyceum No. 1 meets at two o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian

Chicago, Ill.—*Library Hall.*—First Society of Spiritualists hold meetings every Sunday at 10½ P. M. Children's Progressive Lyceum meets immediately after the morning session. Speaker engaged: Dr. H. P. Fairfield during April and May.

CARTHAGE, MO.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Corresponding Secretary; A. W. Pickering, Clerk.

Des Moines, Iowa.—The First Spiritualist Association meet regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10½ o'clock A. M., and 7 P. M. Children's Progressive Lyceum meets at 1½ P. M. E. N. Kinyon, Corresponding Secretary.

Deerfield, Mich.—First Union Society of Spiritualists hold regular meetings in Ormsby's Hall at 10½ A. M. and 7½ P. M. Sunday. Regular Speaker, J. W. VanNamee.

Georgetown, Colorado. The Spiritualists meet three times evenings each week at the residence of H. Tott. Mrs. Tott, clairvoyant speaking medium.

MILAN.—Children's Progressive Lyceum meets every Sunday, at 10½ o'clock A.M. Conductor, Hudson Tuttle; Guardian, Emma Tuttle.

MONMOUTH, ILL.—Lyceum meets every Sunday forenoon. About one hundred pupils. S. F. Lovejoy, Conductor; D. K. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 2½ p. m.

ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall. Children's Lyceum meets at 10 o'clock, A. M., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian.

CHARLESTOWN.—The First Spiritualist Association of Charlestown Hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 2½ and 7½ P. M. Crafts's Lyceum meets at 10½ A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

The Children's Progressive Lyceum meets every Sunday at 10½ A. M., in the Machinists' and Blacksmiths' Hall, corner of City Hall Square and Main street, Charlestown. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Social Levee every Wednesday evening for the benefit of the Lyceum.

CHELSEA.—The Associated Spiritualists hold meetings at Fremont Hall every Sunday forenoon and evening, commencing at 3 and 7½ P. M. Admission—Ladies, 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 10½ A. M. A. H. Richardson, Conductor; J. F. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

The Bible Christian Spiritualists hold meetings every Sunday in Washington Hall, Chelsea, at 3 and 7 P. M. Mrs. M. A. Ricker regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

WORCESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Westminster street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Lyceum meets every Sunday at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter.

HARTFORD, CONN.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Conductor.

PORTLAND, ME.—Meetings are held every Sunday in Temperance Hall, at 10½ and 3 o'clock.

BANGOR, ME.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 2 p. m. Adolphus J. Chapman, Conductor; Miss M. S. Carter, Guardian.

HOULTON, ME.—Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and evenings.

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, corner of thirty-fourth street and sixth avenues, at 10½ a. m. and 7½ p. m. Conference at 12 m. Children's Progressive Lyceum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth' Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seats free.

RICHLAND CENTER, WIS.—Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, Conductor. Mrs. Della Evans, Guardian.

MORRISSANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M., in the Police Court Room. Seats free. R. A. Seaver, President; S. Pusher, Secretary.

Terre Haute, Ind.—The Spiritualist Society of this city have located Bro. J. H. Powell, formerly of the "SPIRITUAL TIMES," London, for the year 1869. J. H. Stanly

Philadelphia, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 10½ A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr. Langhans, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 11 A. M. and 7½ P. M. on Sundays.—The Philadelphia Spiritual Union meets at Washington Hall, every Sunday, the morning devoted to their Lyceum, and the evening to lectures.

Toledo, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyceum in the same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

Chicago Liberal and Spiritual Association's meets every Sunday at Crosby's Music Hall at 10½ and 7½. Conference at 12 M. Dr. H. P. Fairfield will speak in December. All communications to be addressed to —— PETTIBONE, Pres.

NEW YORK.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M. in the convenient and comfortable hall, 220 Grand street, northeast corner Forsythe, 20 block east of Bowery, for moral, and spiritual culture, inspirational and trance speaking, special manifestations, and the primitive gift of spiritual experience, facts and phenomena. Seats free, and contribution taken up.

OSWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10½ o'clock A. M. and 7 p. m. Conference at 3 p. m.

BROOKLYN, N. Y.—The Spiritualists hold meetings at Cumberland and Myrtle avenues, near De Kalb avenue, every Sunday at 3 and 7½ p. m. Children's Progressive Lyceum meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. E. A. Bradford, Guardian of Groups.

Social meetings for Inspirational and Trance Speaking and Spirit Test manifestations every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

CLEVELAND, OHIO.—The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 200 Superior St. at 2 and 7 p.m. Lyceum at 10 a. m. Lewis King, Conductor, Mrs. D. A. Eddy, Guardian, D. A. Eddy, Cor. Secretary.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10½ a. m. and 2½ p. m. Children's Lyceum meets at 2½ p. m. N. S. Hall, Conductor; Mrs. Hall, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ at Spiritualist Hall, 3d street. J. B. Hall, President; Mrs. C. A. S. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Barnes, Conductor; Mrs. Sarah Randall, Guardian of Groups. Lyceum numbers 100 members.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the afternoon at 10½ o'clock. Conference in the evening at 7½ o'clock as basis to a positive Theology, with scientific exponents and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The Afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualist hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

VINELAND, N. J.—Friends of Progress meetings are held in Plum street Hall, every Sunday, at 10½ a. m. and 7½ p. m. President, C. E. Campbell; Vice-Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, E. G. Brownell; Recording Secretary, H. H. Brown. Children's Progressive Lyceum at 12½ p. m. Hosea Allen, Conductor; Mrs. Portia Gage, Guardian: Mrs Julia Brigham and Mrs. Tanner, Musical Guardians.

BELOIT, WIS.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ a. m., and 7½ P. M. Lewis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 M. Mr. Hamilton, Conductor; Mrs. Brasser, Guardian of Groups.

ST. LOUIS, MO.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday in the Hall No. 8, Mercantile Library Building, corner 4th and Chestnut streets. Lectures at 10 a. m. and 8 p. m.; Lyceum 3 p. m. Charles A. Fenn, President; Henry Stagg, Vice President; Thomas Allen, Recording Secretary; Charles B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum.

CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 11 A. M. Mr. Hamilton, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sec.

SPRINGFIELD, ILL.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, over the Post Office, north side of Adams street. H. Hitchen President, H. M. Lanphear Secretary. Children's Progressive Lyceum every Sunday at 2 o'clock P. M. B. A. Hitchcock, Conductor, Miss Lizzie Porter, Guardian.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a. m. Children's Progressive Lyceum meets in the same hall, at 2 p. m.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

STOCKBRIDGE, ILL.—The Children's Progressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall. Harvey A. Joner, Conductor; Mrs. Horatio Jones, Guardian.

The Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Chauncey Elwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

ADRIAN, MICH.—Regular Sunday meetings at 10½ a. m. and 7½ p. m., in City Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m. under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

LOWELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ A. M. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10½ A. M., at Lafayette Hall. H. H. Crandall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

OMRO, WIS.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs Thompson, Assistant Conductor, Miss Cynthia McCann, Guardian of Groups.

THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E Hulbert, E. Stockwell, M. Hall jr, Trustees; and A. Tillotson Secretary and Treasurer.

LOTUS, IND.—The "Friends of Progress" organized permanently, Sept. 9, 1868. They use the Hall of the "Salem Library Association," let on both hold regular meetings. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; Judson Swain, Collector.

MAPLE MANIE, WIS.—Progressive Lyceum meets every Sunday at 1 p. m. at Willard's Hall. Alfred Senler, Conductor; Mrs. Jane Senler, Guardian. The Spiritualists of this place meet at the same place every Sunday, at 2 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senler, Secretary.

TOPEKA, KANSAS.—The Spiritualists of Topeka, Kansas, meet for Social Services and inspirational speaking every Sunday evening at the Old Fellow's Hall, No. 188 Kansas Avenue. Mrs. H. T. Thomas, Inspirational Speaker.

F. L. CRANE, Pres't.

WILLIAMSBURG.—Spiritual meetings in Inspirational and Trance Speaking are held in Grenada Hall every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Grenada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday at 11 a. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. E. F. Woodward for pending Secretary. Children's Progressive Lyceum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Corinthian Hall, Sunday and Thursday evenings. W. W. Parsell, President. Speakers engaged, Miss Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A.M. Speakers engaged:—Mrs. S. A. Byrnes, Jan. 3 and 24; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

PITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Redding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January.

QUINCY, MASS.—Meetings at 2½ and 7 o'clock P. M. Progressive Lyceum meets at 1½ P. M.

PERSONS, MASS.—Children's Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

CAMBRIDGEPORT, MASS.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 P. M. Speaker engaged:

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forenoon.

DOVER AND FOXCROFT, ME.—The Children's Progressive Lyceum holds its Sunday session in Merrick Hall, in Dover, at 10½ a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 1½ p. m.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street at 10½ a. m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Gilt, Conductor; Mrs. Lucretia Keith Guardian.

WASHINGTON, D. C.—First Society of Progressive Spiritualists, meet every Sunday in Harmonial Hall, Pennsylvania avenue near corner of 11th street. Speakers engaged for Oct. Anna M. Middlebrook. Nov. Nettie M. Pease. Dec. Cora L. V. Daniels. Jan. N. Franke White. Feb. and March. Nellie J. T. Brigham. April James M. Peebles. May, Alcinda Willetje. Lectures at 11 a. m. and 7.30 p. m. Conference Progressive Lyceum Geo. B. Doyle conductor, Mrs. Hornby, Guardian of Groups, Miss Maggie Sloan, Assistant Guardian of Groups. Conference 12.30 p. m. Conference Free Platform every Tuesday evening at 7.30 p. m. Sociables Thursday evening once in two weeks.

Milwaukee Wisconsin.—The First Spiritualist Lyceum meets at Bryant's Hall every Sunday at 2 p. m. J. L. Potter is engaged to speak at 7½ P. M.

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CHICAGO, MARCH 13, 1869. VOL. V.—NO. 25.

Literary D

Written for the Religio-Philosophical Journal.

A DREAM.

BY J. WILLIAM VAN NAMEE.

Softly as the murmur
Of the deep blue sea,
Comes a voice so sweetly
As it speaks to me.
Angels bright are standing
Round my bedside near,
And they softly murmur
Thou to me art dear.

Gently as the swaying
Of the weeping willow,
Move their fairy forms,
Around my tearful pillow.
Music sweet from heaven
Breaks upon my ear,
As their voices swelling
Chant a holy prayer.

And they raise their voices
In praise to Him above,
And thank Him for his goodness,
His holiness and love.
From them let us take pattern,
And sing a song of praise
To Him who'll hear and answer
The prayers our voices raise.

WILFRED MONTRESSOR;

OR,

THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

BY THE AUTHOR OF "FLORENCE DE LACY, OR THE COQUETTE," ETC.

BOOK THIRD—THE ARREST.

CHAPTER XXV.

MORE OF THE TRACEYS.

Do you believe in animal magnetism, Mrs. Tracey?"

Alfred Tracey was walking in the hall, after breakfast, with his brother's wife; and the inquiry was addressed rather abruptly to his companion.

The door of Owen Tracey's sitting apartment was standing open.

For a moment, the lady hesitated ere she replied, laconically:

"No, Alfred."

"The professors of mesmerism are practicing their experiments in different parts of the country, with great effect on the popular mind."

"In all ages, the masses of the people have been misled by those who pretend to possess mysterious or supernatural powers. Popular opinion once sanctioned the juggles of the ancient soothsayers, the absurdities of magic, astrology, alchemy and witchcraft."

"But the wonders of this new science, are attested by men of learning and character. A distinguished clergyman, of this city, deeply versed in every branch of knowledge, has openly written in favor of it. In Europe and America, large numbers of the medical faculty have declared their belief in its truth. The newspapers abound with reports of surgical operations performed, successfully,—without any appearance of suffering or pain, upon patients, who had been previously submitted to the influence of mesmerism."

"The greatest objection, in my mind," said Mrs. Tracey, "is the moral tendency of the pretended discoveries of the mesmerisers. I have no means of controverting the truth of the experiments and observations by competent persons; but yet, I do not give them entire credence. The Creator has rendered every human being morally accountable for his words and actions. It seems unreasonable to me, therefore, to believe that he would virtually destroy the free agency of his creatures, by conferring on a portion of mankind, such powers as are claimed by the adepts in animal magnetism."

"There are conditions of the human body, very analogous to mesmeric sleep; for instance, somnambulism."

"Somnambulism is a strange malady; but a malady nevertheless."

"The sleep-walker talks and acts frequently, without being conscious of his sayings and doings. This truth has recently given rise to a novel and successful defense on a trial for murder—that the accused might have been, and probably was committed in a state of somnambulism; and that acts of violence in such a state are destitute of moral guilt."

"A dangerous precedent."

"The tragedy of Macbeth evinces that, even in the time of Shakspeare, the curious phenomena of somnambulism were known. Lady Macbeth, in her sleep, is continually babbling of the horrible circumstances attending the murder of the Scotish king."

"Great crimes are followed by remorse, and remorse will find a tongue."

"Not always, Mrs. Tracey," said the young man, with an inquisitive glance. "Remorse is the folly of weak minds, that commit crimes, yet fear consequences."

"It is better, Alfred," replied Mrs. Tracey, gravely, "to escape the penalty of its sting, by the absence of guilt, rather than the strength of depravity."

The young man's lip quivered imperceptibly; but he banished the rising emotion, by an effort of the will, and calmly remarked:

"The undeniable facts connected with somnambulism, have given rise to many legends and superstitions. I remember to have read a legend many years ago, founded upon a prevailing belief among the people of Hungary, that a man in profound slumber, will respond to the whisper of a familiar voice. The lady Ida, of Dietz, became the heiress of an immense estate in Hungary, through the death, by violence, of a beloved brother. She was wooed and won by an Austrian nobleman of distinction. She loved her husband tenderly, and was, therefore, much afflicted to perceive that he suffered extremely from melancholy. One night, when he was slumbering in a large easy chair, in the principle chamber of the castle of Dietz, she bethought herself of the legend of the country people. She approached the sleeping nobleman, and asked in a whisper, the cause of his dejection. In low and trembling tones, the Count confessed that he had murdered the Baron Menzel, of Dietz, so that his estates might devolve upon the lady Ida."

"I can imagine the surprise, the horror, the ruin of such a confession."

"On the contrary, the lady Ida kept his secret—forgave him and loved him as tenderly as ever."

"Impossible!" replied Mrs. Tracey, warmly. "Her husband a murderer—the murderer of her brother."

"So goes the legend," said Alfred Tracey, laughing. "I have never tried the experiment of the lady Ida with any of my acquaintances. In one instance, however, I obtained the clue to a heinous offense against the law, by listening to the instinct mutterings of a man talking in his sleep. I did not denounce him to the authorities because he was, in some sort, a relative of mine."

"You were generous, Alfred."

These words were pronounced by Owen Tracey, in low guttural tones, that barely reached the ears of his brother. He was standing in the door of his sitting apartment, with an expression of sarcastic bitterness on his features. The events and reflections of the last two days, had not tended to mollify the harshness of his temper, or to change the forbidding aspect of his coarse physiognomy. Their influence had, indeed, led to contrary results. His physical vigor was diminished, and he seemed to have grown perceptibly older; but there were no signs of mental weakness or indicision of character.

The young man remarked, indifferently, without lowering his voice:

"Policy, Owen—nothing but policy."

This reply drew the attention of Mrs. Tracey to her husband. She perceived his angry, contemptuous glance, and turned, inquiringly, toward Alfred Tracey.

"The clouds are scattering," said he coolly. "We shall have a pleasant day, Mrs. Tracey, notwithstanding the threatening appearance of the weather this morning."

"It is certainly lighter."

On approaching her husband, Mrs. Tracey paused, as if hesitating whether to make a request.

"The sun will be out in an hour," continued Alfred Tracey. "I am willing to stake my reputation as a prophet, on the issue of the prediction."

"Will you accompany me in a call upon Mrs. Willoughby to-day?" said Mrs. Tracey, somewhat timidly, to her husband.

"No, madam, I have business of greater importance on my hands, than running about on calls of ceremony."

"To-morrow, then?"

"Not to-morrow, nor the next day. What is the necessity of my going at all?"

"The rules of politeness are the basis of social intercourse."

"Who denies it, madam? I think very well of Mrs. Willoughby—very well indeed; and I don't wish to offer her any slight. If you have any tact whatever, you can excuse me for not being always tied to your apron string."

"Do you wish me to call without you?"

"Just as you please. I do not know when I shall be able to spare the time. Time is money, Mrs. Tracey."

"Now you are out of business," replied Mrs. Tracy.

"Who told you that I was out of business?" said Owen Tracey, interrupting his wife. "I have sold out my stock of merchandise, and retired from commercial business; but I cannot abandon myself to mere child's play."

"I did not not intend to vex you. I will apologise to Mrs. Willoughby, as you desire, whenever I see her."

"I am not vexed, Mrs. Tracey. If I do not fall in, entirely, with your views, you charge me with losing my temper. I never lose my temper, without just provocation."

"Are the carriage and horses at my disposal, this morning?"

"Yes, madam. I had rather walk than ride, when I go out."

"I have some shopping to do," said Mrs. Tracey, "if the weather improves. I shall call upon Mrs. Willoughby, and afterward visit Broadway."

Alfred Tracey caught a portion of this conversation as he continued to promenade the hall. He was passing his brother and Mrs. Tracey a third time, when the former addressed him:

"A word with you, Alfred. I shall be at the counting-house of Messrs. Barstow and Redman, at two o'clock. Your presence will be necessary."

"I have no engagement at that time," said the young man, coolly, "and I will probably attend."

"I shall expect you," said the merchant, retiring from the door of his apartment, and resuming his seat at his writing desk.

The younger Tracey and the lady walked several times across the hall, in silence. At length the former remarked:

"I overheard you talking of a visit to Mrs. Willoughby. Are you going alone?"

"Mr. Tracey has business in the city, and I shall be deprived of his company."

"Will you permit me to escort you? I have already a positive engagement to meet Frederick Willoughby at his mother's residence."

"Certainly, Alfred, if I resolve upon going."

The voice of Owen Tracey was distinctly heard, muttering in harsh tones—

"How can a man think or write with so much noise around him!" and almost instantly, the door of his apartment was closed with a loud slam.

"You are accustomed, as well as myself, to the trifling ebullitions of an impatient disposition," said Alfred Tracey, with a laugh.

"I regret them," replied Mrs. Tracey, "sincerely—less on my account or yours, than on his."

"You excite my surprise and admiration," said the young man, "by the composure and dignity of your bearing. I have never seen you ruffled in the slightest degree, under any circumstances."

"My personal traits," said the lady, with a grave smile, "and the previous interruptions seem to have blotted from your mind the original subject of our conversation."

It is always difficult to return through a winding path. I have a distinct recollection, however, of the feeling which you manifested in relation to the conduct of the lady Ida, of Dietz."

"The story which you related was fabulous, or the lady Ida was a fiend. No woman can love tenderly and truly unless she has confidence in the moral principle of her husband."

"Your assertion is startling."

"It conveys, in plain, simple terms, a truth of the highest import. If you seek hereafter in the marriage state to realize the felicity of your romantic dream of affection, beware how you forfeit, in the slightest degree, the respect of the woman of your choice."

"I desire to be loved as I am, independent of circumstances."

"Circumstances and character are very different things. Differences of opinion, peculiarities of manner, deformities of person, are by no means inconsistent with the deepest regard—the fondest affection. But how can either man or a woman really love a liar, a thief, a murderer?"

"The love is not worth possessing," said the young man, bitterly, "which will not endure under all vicissitudes."

"Vicissitudes is a word inapplicable to moral delinquencies. The tenderness of real affection will not diminish in the changing storm and sunshine of external life. The loss of fortune, of health and personal beauty—the approach of age, even the querulousness of disappointed hopes, serve only to display the purity of its devotion. Love exhibits its true sublimity when it hovers unceasingly over the pillow of sickness, and scatters with its sweet smiles the shadows of melancholy. Crime alone, the offspring of selfishness and malice and depravity of heart, can deface the glory of its idol."

"Has experience taught you this?" inquired Alfred Tracey, pointedly.

"The moral instincts of the soul offer their teachings to all," replied Mrs. Tracey, evading a direct answer of the question.

"I appeal from your doctrines to yourself," said the young man, with an observing glance. "Would you cease to love and respect any person—your husband, for example—whom you detected in the commission of a great crime?"

"It could not well be otherwise," replied the lady, gravely.

"Would you regard the motives as well as the act?"

"Assuredly. The most famous crimes are those which are perpetrated for the sake of gain. The excesses of the passions may awaken sympathy; but the guilt which springs from sordid avarice, has no covering to shield it from contempt and abhorrence."

"You itself is sometimes criminal in the eyes of the world," exclaimed Alfred Tracey seriously.

Mrs. Tracey blushed slightly as she encountered the gaze of her companion.

"The feelings of the heart," said the lady, after a moment's hesitation, as well as the actions of the life ought to be under the control of the judgment."

The silence which followed this remark was broken by Alfred Tracey.

"Shall I order the carriage at eleven?"

Mrs. Tracey assented.

Thankful Totman.

Poor Thankful! I would not laugh at her for the world! God chose to drape her little soul with an ugly covering but that only made her rare goodness and humility the more touching. I have no doubt she considered it a mercy that she was not very near sighted, and only a little cross eyed.

After having the scarlet fever, she lost the hearing of one ear. "It was nice," she said, "about getting to sleep in a noise!" She pitied people who had the plague of two ears.

Meanwhile Mr. Totman dreamed over his pipe, never thinking, though, that he was a lazy, shameless man, and that his acute little daughter was working beyond her strength. But Thankful only cried when the neighbors scolded about her father, and said, smiling through her tears: "What makes you talk so about my father? He does'nt get drunk so very often, and he never whips me when there is plenty of tobacco in the house."

By and by a stray spark from Mr. Totman's pipe dropped into some shavings and set the house on fire.

"Well," said Thankful, as she gazed at the smoking ruins, "it was well that we were both dressed, so we did'nt lose all our clothes. And father saved his pipe."

It was not much Thankful could study, having to work so hard for food and raiment for two. "Never mind," said the brave child, as she borrowed time from sleeping hours, "I am thankful I was born at home, and not in some outlandish heathen country where women don't know one letter from the other."

Of course everybody loved her. The most selfish of us cannot choose but love a person whose life seems to say: "No matter about me—I'm not worth minding. Is'nt there something I can do for you?"

After her father died, Thankful was everybody's blessing for a great many years. Whatever her hands found to do, she did it with all her might, whether it was making an overcoat or mending a litte boy's kite.

But when the war broke out, it seemed as if Thankful's whole soul was stirred within her. She thought her country was calling her with a loud voice, and she went South as a nurse.

A thoughtless little girl said to her:

"Thankful Totman, you're so outrageous homely! Don't you believe you will frighten the sick soldiers, if they happen to be nervous?"

Just as if our suffering men could see so much mercy and goodness in a face, without saying in their hearts, "God bless her!"

"I know I am a fright," answered Thankful, with a quiet voice, "and the time was when I used to wish I was decently homely; but that was wicked. The Lord don't mind the face. If I was twice as plain, he would overlook it. And" she added, joyfully, while you could fancy you saw her beautiful soul glowing in her eyes, "if I ever do get to heaven, I shan't look this way. Did you ever hear of a homely angel?"

The Tools Great Men Work With.

It is not tools that make the workman, but the trained skill and perseverance of the man himself. Indeed it is proverbial that bad workmen never yet had a good tool. Some one asked the artist by what wonderful process he mixed his colors. "I mix them with my brains, sir," was his reply. It is the same with every workman who would excel. Ferguson made a wonderful thing—such as his wooden clock, that accurately measured the hours—by means of a common penknife, a tool in everybody's hand, but then everybody is not a Ferguson. A pan of water and two thermometers were the tools by which Dr. Black discovered latent heat; a prism, a lens and a sheet of pasteboard enabled Newton to unfold the composition of light and the origin of color. An eminent foreign *savant* once called upon Dr. Wollaston, and requested to be shown over his laboratories, in which science had been enriched by so many important discoveries, when the Doctor took him into a little studio, and pointing to an old tea-tray on the table, containing a few watch-glasses, test-papers, a small balance and a blow-pipe, said: "There is all the laboratory I have." Stothard learned the art of combining colors by closely studying butterfly's wings. He would often say that no one knew what he owed to these tiny insects. A burnt stick and a barn door served Wilkie in lieu of pencil and canvass. Berwick first practiced drawing on the cottage walls of his native village, which he covered with his sketches in chalk; and Benjamin West made his first brushes out of the cat's tail. Ferguson laid himself down in the fields at night in a blanket and made a map of the heavenly bodies by means of a thread with small beads on it, stretched betw en his eye and the stars. Franklin first robbed the thunder cloud of its lightening by means of a kite made with two cross sticks and a silk handkerchief. Watts made his first model of the condensed steam engine out of an old anatomist's syringe, used to inject the arteries previous to dissection. Gifford worked his first problem in mathematics, when a cobbler's apprentice, upon small scraps of leather, which he beat smooth for the purpose; while Rittenhouse the astronomer, first calculated eclipses on his plough handles.

Getting Dinner for a Minister.

The following story is a good illustration of the free and easy habits of pioneer life. Some families might feel relieved if they could obtain a supply for their tables, when entertaining the minister, on such easy terms:

Mr. Bacom travelled two years in the mountainous region of Kentucky. The country was rough, and the people generally poor. But the romantic wildness of the country was congenial to his feelings, and he enjoyed the rude hospitality of the sincere-hearted foresters.

He used to tell, with much apparent pleasure, of a dinner he enjoyed with particular satisfaction. He was preaching on one occasion in a cabin, which was at once a church and a dwelling. The people were listening with seriousness and attention to the truths of the Gospel, when, in the very midst of his sermon, his host, who sat near the door, suddenly rose from his seat, snatched the gun from the wooden brackets upon which it lay against the joist, went hastily out, fired it off, and returning, put the gun in its place, and quietly seated himself to hear the remainder of the sermon.

The whole affair had hardly consumed as much time as it takes to read this account of it, and in a very few moments all was going on as smoothly as if no interruption had occurred. After service was ended, Bacom enquired of the man the meaning of this strange conduct.

"Sir," said he, "we are entirely out of meat, and I was perplexed to know what we should give you for dinner, and it was preventing me from enjoying the sermon, when the Good One sent a flock of wild turkeys this way; I happened to see them, took my gun and killed two at a shot; my mind felt easy, and I enjoyed the remainder of the sermon with perfect satisfaction."

The Judgment of Women.

An eminent minister of the church, once made this fine observation:

"We will say nothing of the way in which that sex usually conduct arguments; but the intuitive judgments of women are often more to be relied upon than conclusions which we reach by an elaborate process of reasoning. No man that has an intelligent wife, or is accustomed to the society of educated women, will dispute this. Times without number you must have known them to decide questions on the instant, and with unerring accuracy, which you had been poring over for hours, perhaps with no other result than to find yourself getting deeper and deeper into the tangled maze of difficulties. It were hardly generous to allege that they achieved these feats less by reasoning, than a sort of sagacity that approximates to the sure instincts of the animal races; and yet, there seems to be some ground for the remark of a witty French writer, that when a man has toiled, step by step, up a flight of stairs, he will be sure to find a woman at the top; but she will not be able to tell how she got there. How she got there, however, is of little moment. If the conclusions a woman has reached are sound, that is all that concerns us. And that they are very apt to be sound on the practical matters of domestic and secular life, nothing but prejudice and self-conceit can prevent us from acknowledging. The inference, therefore, is unavoidable, that the man who thinks it beneath his dignity to take counsel with an intelligent wife, stands in his own light, and betrays that lack of judgment which he tacitly attributes to her."

Valuable Hints Concerning Kerosene.

Scarcely a week passes during the winter months, but we read accounts of frightful accidents from kerosene lamps exploding and killing, or scaring for life, men, women and children. A simple knowledge of the inflammable nature of the fluid would probably put a stop to nearly all the accidents. As the oil burns down in the lamp, a highly inflammable gas gathers over its surface and as the oil decreases the gas increases. When the oil is nearly consumed a slight jar will inflame the gas, and an explosion is sure to follow, dealing pain, death and destruction.—A bombshell is not more to be dreaded. Now, if the lamp is not allowed to burn more than half way down, such accidents are impossible.—Always fill your lamps every morning; then you never need fear an explosion.

Great economy can be practiced in regard to the the wicks. There is usually one third of a wick wasted. By sewing one wick to this unburnt end, and inserting the same, *i. e.*, the small piece, into the tube, you can burn much more of it; but be sure to take it out before the part that joins the wick enters the tube. Now turn the wick on the other end and burn down to the joined edge.

Thus a saving on both wicks is secured. To be sure the saving is small, but the old adage is very true: "A penny saved is a penny earned." Half a teaspoonful of salt added to the oil of the lamp which holds a pint will take away the disagreeable odor sometimes apparent, and it is said prevents the formation of the dangerous gas. It is also asserted that the salt makes the oil last longer, but we have only hear say evidence concerning it.

Kerosene is the best antidote for a severe burn or scald. Immerse the injured part in cold water for a moment, dry with a soft cloth, taking care not to rub at all. Then bathe in kerosene, and the terrible pain soon ceases. We know of a little child who put his foot and leg into a pail of nearly boiling water. The above remedy was applied and in a few minutes the child's screams ceased. We know not of the philosophy of the matter, but we do know that it is the most efficacious remedy, for severe burns or scalds in the materia medica.—*Springfield Republican.*

An Intelligent Witness.

A witness in a trial in Winchester, England, before Mr. Baron Martin, persisted in telling what other people said, and interlarded his testimony so often with "said I" and "said he" that the counsel was utterly bewildered. The Court attempted to set the man right: "My good man, tell us exactly what happened." "Yes, my lord, certainly. I said, should not have the pig." "Well, what was his answer?" "He said that he had been keeping the pig for me, and that he——." "No, no, he did not say that—he could not have said it; he spoke in the first person." "I was the first person that spoke, my lord." "I mean this—don't bring in the third person—repeat his exact words." "There was no third person, my lord; only him and me." "Look here, my good fellow—he did not say he had been keeping the pig; he said, 'I have been keeping it.'" "I assure you, my lord, there was no mention of your lordship, at all. We are on two different stories, my lord. There was no third person, my lord; and if anything had been said about your lordship, I must have heard it."

WORRIED TO DEATH.—This is a very common expression, with a metaphorical meaning—but many a time, alas! it is literally true—especially so with the over-sensitive, the too high-strung. But it is often an unnecessary result, arising from idleness, giving time to brood over trifles, or from the wicked and weak minded habit of getting into a worry about trifling things. I once knew a lady to cry because it rained before she could have some work finished around her splendid mansion. All of us should occasionally ourselves to take things by their smooth handle, remembering that it has been wisely said, "The chief secret of comfort lies in not suffering trifles to vex one, and prudently cultivating an overgrowth of small pleasures, since very great ones are let on long leases."—*Hall's Journal of Health.*

Pacific Department.

BY.....BENJAMIN TODD

The Views of Leoline.

With pleasure have I watched the issue of the Journal from week to week. When feeling weary and discouraged, laboring to dispel the darkness, ignorance and superstition from among those whom it has pleased God should surround me and meeting with nothing, perhaps, but the cold shoulder and bitter epithets? when toiling as best I can in my feeble manner to remove in a measure, the slavery from our land, which crucifies, crushes, and makes more miserable than the slavery which but a few years ago existed in our glorious United States, for no comparison can exist between the slavery of the body and the mind, it is but natural that my poor, earthly nature at times should sink beneath the task.

I am but mortal, possessed of the many foibles, no doubt, that flesh is heir to. If I were otherwise, it would be unnatural and things that are unnatural we cannot tolerate; but, thank God, with an earnest desire to discriminate the truth and make free so many in servitude, I ever will be found struggling on for poor, enslaved humanity, comforting myself with the belief that the ingratitude and abuse that is heaped upon my head in return for the good, and good alone, which only for me, would not be in store, arises not from the heart, not from their natures, for no pure human nature is unkind, if not hampered by unnatural codes and laws.

How beautiful is the little child before its mind has become pregnant with the impurities and obnoxious teachings from so many would-be instructors. Look and consider! Who can do so and then tell us human nature is bad?

Unprejudiced and unalloyed, it sees beauty, love and God in everything. It plucks the little budding flower, presses it to its bosom, delighted, loves it, and calls it pretty names. Every breeze that fans the little dimpled cheek produces a happy smile. It is the inherent quality of its nature; the close alliance with its God which enables it to see in all things beauty and love. But wait until the maturity of womanhood or manhood has taken place and see, as in many hundreds of cases, how distorted has become human nature. Then we would not heap upon human nature that which false philosophy and ignorance deserves. Allow ignorance the excuse it merits, and let justice reign.

How sweet the thought that justice must reign and is not subject to our frail notions of right and wrong, but that it is a fixed and eternal law. There was never cavern so impenetrable or mountain so high that could hide the iniquities of any from the hand of justice. It is inexorable. We may flee to a far and unknown land where prosperity for a season may visit us, but the success which crosses and lightens our pathway can be but to make surer the hand of justice. We may as well attempt to flee from the presence of our God, as to attempt to glide quietly through life sinning without a day of retribution.

Is not this enough to comfort and inspire the downtrodden to feel that although through the injustice of earth mortals, they may be brought to suffering for a while, that the recompense must come at last, that the sins of each and all can in reality injure no one more than themselves. For humanity to realize this, would effect great good. But instead, what false and pernicious ideas have been forced upon the world; those which kill both soul and body, and render destruction inevitable. What more evil teachings can one set forth than an atonement being made for our sins?

What wicked and unnatural teachings are these? Instead of wondering at the sins and ignorance of the world under the teachings that have been, I wonder that it is no worse. Such leniency can produce nothing but corruption.

O, poor, deluded mortals, go learn of the little flower that blossoms at your feet. Talk to them. You will find them far more intelligent than you think. They are excellent teachers. Notice the systematic construction of the petals; the exquisite arrangement of the colors. Did they never awaken within the spiritual nature that which, perhaps, had long been slumbering?

Did they never speak of God and the angels? Go to the mighty cataract whose dashing waters froth and foam; or the laughing, meandering streamlet, as its little course it so quietly pursues. Visit the grand old forests and mountains, and then tell us the conceptions of your God. With teachers such as these, the solution will be natural, and no violation of mathematics or science.

Prairie Dogs.

No one can cross the Plains without deriving interest and amusement from the prairie dogs. The name, by the way, is a misnomer, for they are not dogs at all, except that they have a peculiar, short, hoarse bark, but unmistakably rodent, forming an intermediate link between the marmot and the squirrel. For miles along the road their villages or towns may be seen with the little occupants perched comically on the top of their burrows, surveying what is going on, and hoarsely barking their opinions to one another. The railroad train is apparently an object of curiosity to them, for they come up by hundreds to take a look as it clatters along. But let any one approach them, and with an ungainly but nimble somersault they disappear into their subterranean abodes. They are difficult to catch, and can only be got by drowning them out of their holes, but when secured are easily tamed.

Spiritual Meetings.

Shakspeare Hall was well filled Sunday afternoon and evening last to hear the celebrated exponent of the Spiritualistic belief. His wonderful tests at the close of each lecture were the admiration of all present, and more especially those of his seance of Monday evening last. Mr. Wilson's audiences have largely increased since his commencement, and we look for larger and if possible, more appreciative audiences as his lectures draw to a close. He speaks at Shakspeare Hall on Sunday afternoon at 2 o'clock and at 7 o'clock in the evening. Let no one fail to give him a hearing during his stay.—*Syracuse Daily Courier.*

Original Essays.

For the Religio-Philosophical Journal.

Philosophy in Regard to our Earth.

BY DR. C. WOODRUFF.

At best, in a newspaper article, I can give only a faint synopsis of the general frame-work of my philosophy, as it has been given me from the angel-world, from time to time, and demonstrated by visions, clairvoyance and a separate life in the various spheres for the past twelve years, of which I often have a plain realization. Sometimes, by being their *magnatism* and leaving the spiritual body which I then wear, and coming out into an interior world to the spirit world, where I stand in the same relation to spirits, that spirits do to mortals. This I call the angelic or deific world. I also, often visit other planets in company with various spirit guardians, but have not yet been permitted to disclose what I see there. But I feel that the time is near at hand, when I can give a full history of my education in the various colleges in the spheres above, and the full purposes concerning me, and my labors yet to be performed in this earth-life.

For the past fifteen years, I have had visions, and high states of inspiration, in which I have had the philosophy of the formation, growth and birth of one planet from another, clearly shown me, as they were formerly developed from chaotic matter, which at first filled the great immensity of space.

I hold that every particle of matter, however small or gross, has its positive and negative poles, which give it motion and eventually, friction, heat, life and light.

The positive and negative conditions, or polar batteries, which pervade every particle of matter, however small or gross, is an inherent principle, co-existent with it. This is the *life-principle*, which is the cause of all causes, and carries matter through all its various developments, from the very grossest planes of which you can imagine, up through its various unfoldments, to the highest intelligence of wisdom or power, that you can concieve of.

This principle, I call *God in nature*, which is *all* and in *all*; and there is nothing beside it. This principle puts on various forms, according to the place or development of matter, upon which it is to unfold from the lower to the higher. Yet all its various forms work in universal harmony, throughout all *formation*. For there was never anything created, or something made out of nothing. Every planet or sun has its positive and negative batteries or polarities. The positive repel; the negative attract; hence, there is a ceaseless current of matter ever being repelled from the positive poles, and attracted over the surface to the negative, and carried in again through the centre, to the positive pole. I have visited the South Pole in a clairvoyant state and been shown the currents, as they come from all parts of the North, and curdle into a dense mass and enter the negative pole. To the clairvoyant eye, they look like the black smoke which ascends from the chimney of a steamer when they first fire up. It probably could not be seen with the material eye.

This internal current of matter becomes purified and cleansed, as it passes through to the centre of the earth, which is in a hot, liquid state, in most planets. This centre being intensely *positive*, causes an equally *negative* atmosphere to surround it on the surface. Hence its attraction or gravitation to the centre.

These primitive conditions in a sun or planet, cause a current of matter to continually flow from the positive, or North Pole, to the negative, or South Pole, producing at times, so much friction in their escape, as produces the *Aurora Borealis*, or Northern Lights. And as these currents flow south, they are met by the attractive currents of the South Pole, on the centre of the earth, where they form an equator Here all the light, or drossy particles of matter, are repelled by this counter current, and are thrown off from the earth as far as its positive and negative condition will permit, where it is there held, and forms into a belt or ring, around the earth, like those of Saturn. They are thicker over the equator than at the Poles.

While the matter which is still more pure and positive, is carried by, or through this equatorial line, and attracted into the negative or South Pole, where it becomes still more purified by the heat within, until it is suitably developed to become part and parcel of this planet, when it is carried by natural attraction, to parts of its own affinity, and puts on formation.

Hence, you see that all planets are continually drawing inorganic or gross matter from space, and digesting it, in its own peculiar way, to form the growth and development of its own body.

In so doing, it throws off that which is too impure for its own organization into space, where it forms into a belt of nebulous matter around its own centre; and these belts, in time, become thick, and obstruct, in part, this heat and light from the sun, or present centre, which causes a partially negative state of the earth below them to gradually take place.

This negative state of the earth causes it to be attracted towards the sun, in like proportion, also, to gradually shrink in size, causing earth quakes, as the surface gradually yields to the negative conditions within and without. As our earth gradually moves toward the sun, which it has done ever since it was thrown further off, at the birth of the Moon, caused by the breaking of a similar belt, it has continued from that time to become more cold and negative. The northern regions were once covered with a green verdure, and inhabited by the elephant and other kindred quadrupeds, all of which have been driven nearer the equator by the growth of icebergs at the Pole, which has steadily been forming, and drawing nearer the equator ever since. Consequently our summers have been gradually growing shorter, and our winters longer in this latitude, and will continue so to do until the next great change takes place which is now near at hand, and of which, I am soon to speak.

That you may the better know the why and the wherefore, I give you a short sketch of the inherent laws of the unfoldments of planets, that you may the better understand what I am about to say.

There have been belts of matter forming around our sun and this planet, for a very long period of time; and as our sun is now coming into peculiar conditions with other suns of larger size, which will cause great eruptions on its surface of melted lava, the heat of which will be expanded outward. This heat will charge the belt of matter which surrounds it, *positive* over this eruption; and this will scatter and break it. As the ends of this broken ring will each be charged positive, they will repel each other, and separate, and at the same time, be attracted to the opposite side, which is negative, thus forming a nebulous planet in our solar system. By this same law, our whole solar system, one by one, has been developed from rings thus thrown off by the sun.

This lets out the rays of the sun with full force, which charges our earth and the whole solar system more positively. This positive condition of our earth melts the icebergs near the Poles, and throws up all gross matter on its surface into this current from the North to the South Pole, as above described, producing a thick, murky atmosphere which causes the sun to be darkened, and the moon to look as red as blood. This increases the current of matter through the centre of the earth from the South to the North Pole; and as more friction causes more heat, and more heat causes more expansion, this will swell the crust of the earth to its utmost capacity, causing a great increase of earthquakes, and enlarge the currents of matter from the North to the South Pole, over the surface of the earth. It will increase the discharge of all volcanic eruptions now formed, and cause many new ones to appear.

I am also shown one general upheaval in Australia, where a large lake of lava will be thrown out, and flow westward, one half upon the sea, and one half upon the land, and destroy many thousand inhabitants. The heat from this immense lake going upward so near the equator, will charge the belt of matter around our earth *positive*, which will separate it, and the two positive ends will be repelled from each other, and be attracted to the opposite side from where it broke. Thus, literally causing "*the heavens to roll together as a scroll, and the earth to melt with fervent heat*," and form a nebulous planet, or moon, to this earth. And while its course will be to pass between our moon and this earth, it will cause a *rolling motion to our present moon*. The positive condition of our earth at this time, will repel the moon much farther off, and cause it to look only half as large, but much brighter; and the side which now faces this earth, will become its positive pole, which will swing southward from this earth.

By the removal of this belt also, the sun's rays will charge the surface of this earth still more positively, which will cause the earth and solar system to be repelled further from the sun, until an equilibrium is formed, by their positive and negative conditions. Thus, throwing the earth from one fourth to one third further off from the sun, which will cause the length of our days and years to be in a like proportion. This will destroy our present system of time, as now kept, and fulfill the prophecy, "*That time should be no more*," while the angel will be represented as the lake of fire, half upon the sea, and half upon the land.

This great and terrible change will purify the atmosphere, so that there can be no more sickness, sorrow, pain, or death, upon this new and purified earth. Its passage from the sun will fulfill the prophecy, "That the heavens and the earth shall flee away;" for as the earth leaves our present starry heavens for a new one, of course, they will appear to flee away, and there will be to us, a new starry heaven.

"Also the new Jerusalem, should descend from God, out of heaven, and dwell upon the earth."

Our vision at that time, and in that atmosphere, will take cognizance, not only of spirits, but of the cities in which they dwell. Hence, no one will ask, know ye the Lord? for all shall see spirits, from the least to the greatest.

There shall be no more night then, for the superior light in that pure atmosphere will then be sifted around the whole earth.

"The desert shall blossom like the rose."

This, it would be consistent to expect, after the surface of the earth has been so purified, and so highly charged by the sun.

All these prophecies, and many more, would then be fulfilled by the action of a natural law, and in fact, all that have been given in regard to this new state of things at that time, can easily be explained by this new philosophy.

These prophecies were given many years ago, by those highly inspired to look forward and see with a prophetic eye, the conditions as they would then exist. These conditions have been shown to me for years past, but at present I can only give a very faint outline for want of space.

The day of judgment, as it has erroneously been called, has been, and is, looked for, by all nations, kindreds and tongues, to come at about this time. But none of them had a correct idea of the philosophy or laws by which it should come. They vainly supposed it to be the will of a personal God outside of natural philosophy, not understanding that it was impossible for any thing to occur outside of nature. I would further state that some may quote the words of Jesus, in regard to the time of this great day:

"That no one knoweth, no, not even the angels in heaven, but my father only."

This was no doubt true at that time. But he did not say but what, in the abundance of revelation in these last days, it should be made known in due time, to the inhabitants of earth. As in all important eras before, prophets have always been prepared to announce in advance, their coming, and various individual facts to occur and the precise time when they should take place. And if the people of those ages had paid more attention to them, and less to their own vague ideas and superstitions, they would have been much the better for it.

For The Religio-Philosophical Journal.

An Eloquent Vindication of Mediums and Mediumship.

Mr. Editor:—The following letter by Mrs. M. J. Wilcoxson, was placed in my hands recently, with the request that I would read it, and if thought best, have it published. It is an earnest, heart-felt and eloquent plea for that misunderstood, and consequently, much abused class, we call mediums.

While exceptions will be taken to some of her many strong statements, and while others will seriously question the correctness in all particulars of her position—none will deny her ability, zeal and just appreciation of those in whose behalf she writes. Subject to the prejudices, misinterpretations and opposition of those for whose benefit and gratification, they permit themselves to be employed, there is no class who need greater sympathy or more considerate treatment than mediums. While thus approving, most heartily of the spirit of our sister's noble defence, I, however, fail to see the force of her objection to the adoption of the following resolution—the one she refers to—which was passed by the American Association of Spiritualists.

10. Resolved, That the varied phenomena and developments of Spiritualism constitute the foundation of a universal system of science, philosophy and religion, and that we consider the subject of mediumship entitled to a candid and critical examination by those best qualified to classify its facts, elucidate its principles and popularize a knowledge of the same, to the end that a scientific Psychology and Physiology may be developed, the sufferings of humanity mitigated, and a rational philosophy of life and its relations established for the benifit of mankind.

As a member of the Committee on Resolutions, I am knowing to the fact that this very resolution in question was drafted and presented by one of the most intelligent, best known and gifted medium and lecturer, that we have in our ranks; and was, I think, unanimously passed by the Committee, as well as by the Convention.

Sister Wilcoxson's letter, it will be seen, was written for, and intended to be read before the late Medium's and Speaker's Convention at Buffalo; but being directed to the care of a party who was not present, because of sickness, it necessarily remained in the post office untill too late for use. Being so eminently worthy of perusal by the great public, I hope you will give it circulation Very truly yours,

Geo. A. Bacon.

Defence of Mediumship.

BY MRS. M. J. WILCOXSON.

Dear Brother:—I have seen your call for a "Medium's and Lecturer's Convention." One year ago, nothing could have pleased me better than to join such a meeting—but now, having failed to discover the good growing out of such frequent conventions as are being called, and at such enormous expense of travel, being disposed too, more than ever, to pursue my apostolic work independent of all organization but the local, and feeling the need of every dollar and every hour to perfect the *home machinery*, I must forego the pleasure of meeting you all in Buffalo. And even if I could, I am confident I should prove myself obnoxious to all "shoulder-strap authority" and oily assumption, which at present seek the reins of power in the new church. A medium myself, you must know how ludicrous and absurd appears the action of the late National Association in its proposition to "decide the claims of mediumship!" As if in this incipient stage of spiritual science, any committee of fallible, ignorant critics, could "decide" the genuineness of a quality or power whose results must necessarily prove unlimited! It is mere sophistry and pharisaic pretention, when any one individual or set of individuals promises a complete solution of that problem in man's immortal nature, expressed in the simple term, "mediumship!" When our conventional mouthpieces cease to utter such fallacious arguments as have no basis in truth, and come with tender souls and gentle loving hearts to a pure angelic communion with the powers that be, they will discover in the realm of *cause* very much of that which they now ascribe to the *effect*.

Hitherto, all critical committees and self-elected judges in this matter, have made the medium accountable to their unenlightened understanding and educated prejudice. Within a few weeks, I called upon a poor condemned and exiled medium—a woman, whose great pleading eyes have been veiled from God's glad, beautiful sunshine, and earth's glorious landscape of teeming soil and singing waters, for long weary months. A woman, in the full, sweet blush of fresh maturity, with the rich, golden promise of years upon her, went out upon the ocean of mediumistic life, and trustingly pressed her tender feet to the restless waves that ever come and go, obedient to the Christ that led her on. But no sooner had her graceful shadow fallen there, than one of the sharks of carnal ambition marked her as his prey! The temptation to enrich himself and support his family at the expense of the lonely woman, was too much for his weak conscience, and from that moment all kinds of promiscuous magnetisms were admitted to the mediumistic circle, to say nothing of the positive, oppressive, and even tyrannizing influence of his more impetuous and exacting disposition. From the most remarkable and satisfactory proofs of disembodied power in various phenomena, the manifestations gradually assumed the character of sheer imposture, and the medium was publicly denounced; and strange to say, all up and down the land, Lecturers and Mediums, still blind, and ignorant of the cause, poured forth the burning tale. Sinking upon the fiery billows, going down from human love and sympathy, some noble and true souls refused to let go the jewel of her promise, and again, all torn and lacerated, in fact, almost insane, the lamb was again led forth to sacrifice. Now, she had become too poor and lonely to make her own terms; with no means of procuring subsistence, she consented, as the sewing woman consents to the terms of her employer, with an arrow in her soul, and only a choice between the two, mediumship and proscription—shall I say prostitution?

But her precious gift was broken, shattered. Too weak in independent magnetic power to withstand the shafts of merciless blame meeting her at every step, and still in the care of ignorant keepers, the old imposture repeated itself, and at last, almost desperate and well nigh frantic with the torture, she fled to the tender embrace of solitude,—and now goes heavily veiled and mourning with the great weight of sore betrayal dimming the noonday of her young life with the agony-cloud of Gethsemane!

Ah, sir, how easy it is for poor ignoramuses, as we all are in degree, to talk of deciding the claims of mediumship! Well has this woman and sister medium said, "There is not a person or committee living that can do it." Mediums themselves, cannot understand their own influence, except in part, and are often as much perplexed concerning their influences, as any observer—and even where they do partially comprehend the nature of the control in themselves, it is impossible that the individual's conviction should become a positive law, or standard for others of different temperament and gift.

I pray that it may be the pleasure and discretion of your convention to hold with high and holy hands the golden rule of right, and to take such position before the world, as to awe and shame down every traitor thought against the life of our glorious cause. That it is beset with difficulties, humanly speaking, who shall deny? But there is no greater blot upon our uplifted banner, than the forked tongue of that unchained cobra, *slander*, which has sought to feed upon the lives of our mediums and lecturers! Men, and women even (it grieves me to say it), with the intellectual ability of sages, able to lift the mind to the dazzling skies of profoundest oratory, have forgotten their proud station and let themselves down with the swoop of the eagle, to tear the quivering flesh, and strike out the life of the victim!

My language may seem strong—but when a reformer can stoop to sully the angel-robe he wears, with the slime of slander, or attempt to plant himself upon another's downfall, let us know him by his speech. I know there are some "who have come out of great tribulation," who are among the sealed of heaven and its angel hosts—who fear no "lion by the way"—who bow not to either Roman or Spiritual Popes—who are no respectors of persons, and cannot be bought or sold—amid the fires of purification they have grown strong—aye, too strong now, in divine annealment, to be shaped by policy—*they* will stand true to the holy principles which have made them a power in the earth; nor can the poison shafts of malice, envy, or low-lived ambition reach them! They are not to be chained by human argument or human measures! When the blessed sunlight of inspiration came to them, it shone full and strong upon the misty caves of error—it revealed to them the dark and inquisitorial character of human authority in every age of the world, and liberated the soul from all such bondage by leading it to a higher authority.

A true mediumship, then, is fundamental in our philosophy—the only purely democratic state—and mediumship, like man, is to be greater than the institutions growing out of it. Thus mediumship, pure and unadulterated (when we reach its perfection), is the highest unfoldment of the age. It is nothing against the vital purity and value of mediumship, that it is now chaotic, being disturbed, abused, broken—let us turn from this to the overwhelming facts of the age—let us point our finger in the face of all boastful and cautious dissenters in our ranks, as well as outside, to the uneducated Seer, A. J. Davis, whose voluminous works are the fruits of a harmonial inspiration and mediumship! Let us count our hundreds and thousands of pentecosted souls, whose tongues of fire have burned into the souls of men solutions of the most difficult problems that ever agitated the human mind! Let us stand beside the living Bethesdas of to-day, when assemble the Healers of the holy mountains, and list to vespers from the loosened spirit, as in the resurrection of a true life, it leaves behind its mantle of disease and doubt, joins the glad army of the truly free, and lifts its banner fearless of opposition!

Let us take the divining rod which has laid bare the buried ore of ages, revealed the certainty of things in man and mineral, confronted the established jurisprudence of the schools, in almost numberless cases (allowing for numberless cases of failure, as well, in the babyhood of its existence), and all this, before one blessed soul of us thought of the necessity of a National Spiritual College, to divide the labor of instruction!

To me, this power is central—a divine legacy which I cherish too highly to part with—a something far above all human legislation in Senate, School, or Convention; and all I can say to my brother and Sister soldiers in the mediumistic army is, "Part not with your inalienable birthright for any price whatever; but know that the moment we give way to human policy, we are shorn of our spiritual freedom and become slaves! I have long felt that every medium must follow his or her own individual orbit, that each is alike valuable in the great book of unfoldment, and each alike dear in circles of translated souls; each alike precious to us who walk the tangled paths of life. But, O, dear souls, I know no counsel but to bless you, even when a blot may soil the earthly vesture, for I feel my own imperfections and the groans that have escaped my spirit, when pure as the angels of God in my aspirations, I walked the lion's den of artful policy and human hate! Those lions are still biting the air of their captivity, but we are rescued! Against the dark and lurid skies of earthly rule stand the eternal mountains of our transfiguration, and shining faces there beam upon us with their holy light, while voices musical with love and tender sympathy, whisper, "Well done, good and faithful servant, thou hast been faithful over

a few things, thou shalt be ruler over many." I must affirm, I am jealous with a godly jealousy—jealous of present encroachment upon the sacred domain of mediatorial ministry—and in the calm, clear, and honest conviction of my soul, I feel the necessity of planting myself more entirely than ever before, upon that divine right, individual sovereignty, to which the angels of truth and universal justice have called us, and I know, too, that "Eternal vigilance is the price of our liberty." I know that those who promise us most, have denied us most; and with all the boasted strength of organization as now existing, nothing has been secured by convention or legislation of any body in the way of protection to mediums, but there is almost universal complaint that mediums will not subject themselves to all the disturbing promiscuity of public life, all the petty exactions of official rule and private curiosity; when, if we are wise enough to improve the lessons of the past, we shall find that even ancient Greece and Rome made provision for their oracles, and that the Delphic and Sibylline revelations were the fruit of such protection. Some few, clear-sighted, angelic souls among us, rich with a living fraternity, have given us a "temple" in their homes, a sacred retreat, lighted with the sunshine of harmonious welcome, and warmed with the sacred fires of peace—they have allowed us liberty, sweet and pure—no chains of cold compulsion or enslaving etiquette have they bound upon us, but from their souls have pealed the emancipation proclamation in sweet accord with the Holy Spirit of the heavens. These souls know that we "cannot serve God and mammon." They know that every species of carnal rule is in direct antagonism with the life and purity of Inspiration! They know that such rule is invariably aggressive and exacting, seeking "to loose and bind" in agreement with its own arbitrary policy, content to use mediums only on the side of selfish attainment.

They know that it has always grown to a despotism, and always will—for "the natural man perceiveth not the things of the spirit," nor indeed can he so long as the sight is blinded by the scales of earthly ambition.

And as we cannot consent to be dictated to in the spirit of narrow conceit, let us now insist upon "our rights" *as mediums*, each in our own circle and sphere; and let us secure as much to our true unfoldment and sovereign excellence, as the artist, the chemist, the engineer secure, in agreement with safety and perfection! Let us no longer suffer "children in experience," to handle the edged-tools of magnetic and psychological warfare in careless interposition and profane trespass, upon our gifts; but let us insist that our flowers shall not be trampled upon by those who are freely, generously admitted to the garden of the Soul. Let us remind our critics and judges that there are straight paths, and graded paths, and significant hedges for them to observe, as well as us; and that while they may enjoy the graveled walk and embowered resting-place in the full possession of rational freedom, there is a line beyond which they must not go. Their footprints we welcome in all these graveled ways, but they must not with vandal spirit destroy our tender buds of promise so gently and delicately unfolding their sweet lives to the holy baptism of angels! Let them know, too, that mediums are flesh and blood, subject to the elements, and cannot be frozen and thawed with impunity. And last, but not least of all, that it is little better than murder, when wealthy "Spiritualists" and "Reformers" close their comfortable, shuttered chambers upon the spirit of darkness, the sole occupant, and send the lonely lecturer or medium to the little miserable unventilated attic, to squeeze out of its dead magnetism sufficient oxygen to sustain life. Such things have been, and we have a right to protest against it. Let the few Societies consenting to such criminal neglect to be told that we insist upon equal rights—the even-handed justice that we are made to teach—that we must stand upon a footing with our employers—and that the first great need of our movement is to secure physical, mental, and spiritual strength in the individual. I rejoice to be able to say, that for the last eight months, I have been the fortunate recipient of a tender sympathy and hospitality inferior only to the angelic! I have met souls all attuned to the sacred melody of kindness, and I know they have given me all they had to spare for my comfort, with a pure, unalloyed welcome. I know, too, that such sacred benefactions always bring compound interest to a Society, as a practical, living exemplification of its gospel; and even though the recipient should sometimes prove unworthy, the pure gold of practical righteousness cannot be lost. It is only the miserable counterfeit that we hurl to the fires of repudiation, and wash our hands of complicity with such betrayal.

I did not intend by any means to write you so lengthy an article, but have been thus moved, and this is my only apology. May your deliberations prove fruitful in good works.

Voices From The People.

Letter From G. A. Dando.

BRO. JONES:—I take the liberty and pleasure to inform the readers of your paper, that we have had a glorious time in Worthington. Mrs. Wilcoxson, of your city, a very highly developed inspirational medium, delivered a course of lectures to the people of our little town, they being the first lectures of the kind ever delivered in this place. Great interest was manifested on the part of the audience; about three hundred persons present each night.

The Harmonial Philosophy was presented to the people with a power that was never before felt in this community. Much good has been done; many souls have been freed from the bonds of Old Theology.

We want more spiritual food of some kind. Many members of our community seem to demand a test. A good test medium, I think, would satisfy them, and thereby much good be accomplished.

Your JOURNAL is doing much good in our vicinity in opening the eyes of the people. Let the ball roll on. G. A. DANDO.

Worthington, Iowa, February 26th, 1869.

From K. Graves.

DEAR BRO. JONES:—I wrote you from Jeffersonville, in relation to my successful labor at Alton, where I delivered a course of eight lectures, to a highly interested and intelligent audience, and where I organized a large, flourishing, wide-awake society of progressive Spiritualists.

Leaving Alton, I visited New Albany, and Jeffersonville.

At the former place, I found some truly noble-minded representatives of our faith in the persons of Drs. White and Cady, who have but recently located in that city, and whom I hesitate not to recommend to diseased humanity everywhere, as successful practicioners of the healing art, especially chronic disease. I must not forget to mention also, John Kemble and Cady, who stand as beacon lights amid moral icebergs which seem to cast rather a chilling influence upon that city.

At Jeffersonville, I found a very liberal minded clergyman in the person of Dr. Fields, who kindly permitted me the use of his church to speak in. Efforts are being made, I am told, to get up a discussion between that gentleman and myself, on the divinity of Christ, and the Bible question, which I would take a special interest in discussing, claiming to be pretty well posted on such subjects. And here let me state, by way of indicating the power of truth, that I accidentally got into a discussion with a gentleman of that place on these very subjects, a college learned Presbyterian and one of the leading minds of the place, as I am informed. The discussion lasted between four and five hours and resulted in effecting an entire change of views upon these subjects in the gentleman's mind, as he confessed to Dr. Barker, of that place, the next morning.

Having arrived home from my tour on the river, I was waited upon by a gentleman the next morning, who informed me that a considerable number of my neighbors desired me to speak at Goshen, which is almost in sight of my residence. I yielded at once to the solicitation, and a practical compliance with the request came off yesterday. I was greeted with a much larger audience than I had expected to find, and of rather different character too, than I had anticipated; a considerable portion of my hearers being members of Orthodox churches. Among the number, I recognized a well know Campbellite preacher who was never known to attend such a meeting before, and this may be said of several others who listened attentively for nearly two hours to an unsparing exposition of the errors and evils of their creed, churches and Bible. For I made it a speciality to expose the errors and demoralizing influences of the religion and religious institutions of the day, in contrast with the beautiful, glorious, and mind-exalting truths of the New Spiritual Dispensation. But I always do it in good feelings and kind spirit, so as to give as little offense as possible. I have been eminently successful in getting church members out to hear me, and the conviction is daily increasing in my mind that this is the true mode of presenting the claims of the New Dispensation, to do it in connection with a full and thorough exposition of Bible theology, including a truthful exposition of the character of the Bible itself, without too much sugar coating in order to make it palatable to sickly stomachs. And I shall be happy to respond to societies and neighborhoods that may desire the subject presented in this manner and will promise them better results and more converts to our cause than attend the labors of those who pursue a different course, the let-alone policy; that is those who essay to present the truths and claims of the New Dispensation without a thorough exposition of error and evils of the Old. I am convinced by actual trial as well by observation that it is not the true policy of most successful plan.

Cannot some good brother or sister who may read these lines do a good thing to himself or herself, and humanity, too, by lending me one or two hundred dollars, for a year, or for only three or four months, if preferred, to enable me to put another small work in press, one for which there are many and loud calls. The return of the loan shall be made entirely sure, safe and satisfactory.

Richmond, Indiana, December 23d, 1868.

Correspondence in Brief.

J. H. Jones writing from Nevada city, Colorado, says:

"Colorado represents every phase of mind and thought, and although the churches have the balance of power religiously, the liberal minds exceed in number.

As Spiritualists, we feel deeply interested in the welfare of every enterprise tending upward, in the cause of moral and religious liberty. We would invite lecturers and test mediums having confidence in their support. This Summer, we hope to organize, that we may work in unity."

The following is from Mrs. Harriet E. Pope, of Morristown, Minnesota:

"The cause of Spiritualism is taking deep hold on the minds of many in this place. It is not a year since we held our first circle, and now if we had a room, we should have it filled every week.

We need a good test medium in this vicinity, and if one could come, we should reckon believers by the score.

Of course, what little we do, may not be interesting to you; but a faithful few are determined to keep the 'Ball rolling,' and do the best they can to spread the 'Good tidings' of Spiritualism."

William A. Hitchcock writing from Beaver Dam, says:

"My spirit influences, together with my own experiences, tell me that our beautiful philosophy is fast spreading its wings over all our land; that large bonfires are built in many places and smaller ones are being built in others, which cannot be extinguished. Brands and sparks fly from place to place, from house to house, and soon they will burn brightly, and the greater the efforts to extinguish them, the brighter they burn.

A Bonfire has been built at Fox Lake, ten miles from this place, of which I intend giving you some accounts."

William Walker writes to us giving an account as follows, of Spiritualism in the town where he resides:

"This is a village of one thousand inhabitants, with seven church organizations; but I have not found one Spiritualist here yet. I have been trying to establish circles, but few come for fear of talking with the Devil. I held a circle at Mr. Morgan's house one day last week, and after sitting at the table a short time, it began to tip. After some few questions had been asked, I requested the spirit to state how long since it left the body. The answer was, "Ten years."

I then asked how old it was when it left the body. The answer was, "Twenty years." It then spelled out "Maria Antoinnette, Missouri." Mrs. Morgan then said, "It need not spell any more, for it is my child."

Mr. L. Armstrong writes as follows, from Sacramento, California:

"I have just received the first number of Vol. 5, of the RELIGIO-PHILOSOPHICAL JOURNAL, and I must say that I like it very much; you have more than fulfilled your promise, in the present number, in size, neatness and variety of its contents. The type is large and plain, which is a great consideration to old people, who are the thinkers at the present time.

I am sure that the Spiritualists of the Great West will give you that support that your efforts merit. I hope that every one of your subscribers will exercise a little energy and each add from two to ten new subscribers to your present list, and may the good angels assist you in providing the anxious millions of the great West with that knowledge they so much need, the best and only food for the soul, Spiritualism.

Mr. J. T. Tinney, of Westfield, New York, writes to us as follows:

"Please accept the small sum enclosed to assist in remunerating you where you furnish the JOURNAL to those who are unable to pay. Were all Spiritualists as ready and willing to sustain their journals as an Atheist has ever been, I think the publishers would have less reason to complain. I have been a subscriber to the SPIRITUAL TELEGRAPH, the HERALD OF PROGRESS and several other lesser lights, during their publication; and have been thus far, to the BANNER OF LIGHT and the RELIGIO-PHILOSOPHICAL JOURNAL.

There are so few public journals that are free, from the blighting influence of party or sect, that it seems suicidal to let those that are free, fall for want of support; and although differing with them on vital points, still their readiness to give all sides a fair hearing, should draw from the professed liberals, a generous and hearty support.

Will you allow me to ask brother Kent a question? He says, "What is, is not alone good, or alone evil. The evil is as real as the good; thus making the one balance the other."

What I want to ask is this: "Does he mean that one half of the materials of which the universe is a compound, is evil, or that every wrong combinations of equally good materials, produce an amount of evil that balances the good."

I hope that your warmest anticipation may be realized and that your subscription list may equal the merits of the JOURNAL.

Mr. ... Bush writes us the following appreciative lines:

"The deep regard I have for free thought, the noble and generous mind manifested through your worthy sheet by both the male and female departments, with their acute reasoning, is a power that renovates the soul.

It is more of this noble genius we want—a commendation worthy of refined thought, and a still high er claim to that pure christianity that will be intrinsic in value.

Send on your paper."

Our Children.

"A child is born; now take the germ and make it
A bud of moral beauty. Let the dews
Of knowledge, and the light of virtue, wake it
In richest fragrance and in purest hues:
For soon the gathering hand of death will break it
From its weak stem of life, and it shall lose
All power to charm; but if that lovely flower
Hath swelled one pleasure, or subdued one pain,
O who shall say that it has lived in vain?"

For the Religio-Philosophical Journal.

LITTLE CHILDREN.

LINES FROM LITTLE LAURA BELL, WRITTEN TO HOVE EXPRESS HER PRESENT.

When the manger-cradled Saviour,
In his purity and truth,
Dwelt with men, before the angels
Came to give him heavenly birth,
Loved and blest the little children.
As he held them on his knee,
Said he then with matchless sweetness,
"Suffer them to come to me."

Still he loves them, still he folds them
Closely to his gentle breast,
Where no more pain sin and sorrow,
And from earthly pain they rest.
Mourn not that he called your darling
Home to heaven with him to dwell
For his ways are ways of wisdom,
And he doeth all things well.

There will be a sweet reunion
When the day of life is o'er,
You will meet your angel Laura
On that bright immortal shore.
Where no more shall sin and sorrow,
Pain and care and darkness come,
She will ready stand to greet you
In her glorious spirit home.

Boston, February 24, 1869.

Strange Effect of Music Illustrated by Spectacle.

A correspondent gives the following account of the singing of "Father, Come Home," in one of the music halls in London:

Having reached the hall, we paid an admission fee of sixpence. There was a very neat stage, with gauzy drop scene, side wings, and a tolerably good orchestra. In the stalls sat the chairman, to keep order over as motley an audience as ever was seen out of the gallery of the Victoria Theatre. "Costers" seemed to predominate. All appeared plentifully supplied with porter, and all were enjoying their pipes to such an extent as to make the place almost suffocating, for there must have been an audience of nearly five hundred. A nigger "walk around" was just being finished, and the shout of "encore," whistling and stamping of feet made the hall perfectly bewildering. A name was announced from the chairman, which we could not catch, and amidst clapping of hands and stamping of feet there was a buzz of "This the song!" The waiter called loudly, "Any more orders?" and these taken down and duly executed, all seemed to settle down quietly to listen to the song. There was the symphony, and another buzz of "This is it!" and we began to feel anxious. Presently a female came in front of the curtain, amidst great applause, and commenced "Father, dear father," &c. Every word was distinct, and she sang the ballad with great feeling. In order, however, to fully describe the scene which followed each verse, it is necessary to give "little Mary's" song;

"Father, dear father, come home with me now,
The clock in steeple strikes One! (gong.)
You promised, dear father, that you would come home
As soon as your day's work was done.
Our fire has gone out—our house is all dark,
And mother's been walking since tea,
With poor little Benny so sick in her arms,
And no one to help her but me.
Come home, come home, come home,
Please father, dear father, come home."

At the conclusion of the last line the drop scene drew up and disclosed the father sitting at the door of a public house, in a drunken, bemuddled state, with a pipe and pot before him. Little Mary was trying to drag him from his seat, at the same time pointing to a curtain behind, as she took up the refrain from the lady, and touchingly sang, "Come home," &c. This other curtain was now drawn aside, disclosing a wretched room in which was the mother with the poor, sickly-looking boy in her lap, and in the act of feeding him with a spoon. Simultaneously with the drawing of the curtain, the lime light was brought to bear upon the tableaux, giving them a truly startling effect. After a moment or two the act drop came down and the lady proceeded:

"Father, dear father, come home with me now,
The clock in the steeple strikes Two! (gong, gong.)
The night has grown colder, and Benny is worse,
But he has been calling for you.
Indeed he is worse, mother says he will die
Perhaps before morning shall dawn,
And this is the message she sent me to bring—
Come quickly, or he will be gone.
Come home, come home, come home,
Please, father, dear father, come home."

The act drop rises again, and now the child has hold of the pewter pot, trying to take it from the drunked parent, and, as she continues the last two lines, "Come home," &c., the other curtain is drawn aside, and we next see the child stretched out on its mother's lap, and, as it just raises its little head and falls back with a gasp, with the lime light reflecting strongly upon it, there was a reality about the whole terrible to view. Sobs were heard coming from all parts of the hall, coming from the female portion of the audience, while tears trickled down many a male cheek. We have seen "Susan Hopley," "The Stranger," "Jane Shore," "East Lynne," and other effective pieces played, but never before did we witness such a scene of general crying. The principal feature called to mind the picture of the "Sister of Mercy," with the dying child in her lap, and the death was tearfully natural. Even the lady who sang the song was affected, and could scarcely proceed with the third verse:

"Father, dear father, come home with me now,
The clock in the steeple strikes Three! (gong, gong, gong.)
The house is so lonely, the hours are so long,
For poor weeping mother and me.
Yes, we are alone—poor Benny is dead,
And gone with the angels of light,
And these are the very last words that he said
'I want to kiss papa good-night!'
Come home, come home, come home,
Please, father, dear father, come home."

Again the drop rose, disclosing little Mary on her knees, appealing to her father, who, with the pot elevated, is in the act of striking her with it as she sings "Come home," and then the back curtain draws aside, showing the mother praying over a child's coffin. But now the sobs burst sail more freely, and two females are carried out fainting. The scene was truly harrowing, and we gladly turned our eyes away.

An additional verse was sung about "Poor Benny" being with the angels above. The drop rose; the father, sober now, is weeping over the coffin with the mother, and little Mary on her knees singing, "Home, home, dear father's come home." At this moment the curtain is drawn aside, and little Benny is suspended over the coffin with wings, sinking down upon them and pointing upward. The father falls forward on his face, the act drop descends, and for a few minutes all is hushed save the sobs of the females.

"There," said a workingman, by our side, as he heaved a sigh of relief; "Mr. Spurgeon never preached a better sermon than that," an expression to which we assented, and then left the hall.

☞ The artesian well at Stockton, California, is 1,902 feet deep, and discharges 260,000 gallons of hot water daily.

SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

To be useful, this list should be reliable. It therefore behooves Lecturers to promptly notify us of changes whenever they occur. This column is intended for *Lecturers only*, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address, leaving particulars to be learned by special correspondence with the individuals.]

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Religio-Philosophical Journal

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S. S. JONES,.....Editor

☞ All letters and communications intended for the editorial Department of this paper, should be addressed to S. S. Jones. All business letters to John C. Bundy,

84, Dearborn Street, Chicago, Ill.

"The Pen is mightier than the Sword."

INTUITION, AN EMOTION OF INFINITY.

Life at best is an enigma, the nature of which, the divine, the philosopher, the metaphysician, in fact, all humanity, have been endeavoring to solve. To-day, the solution of the same, to a certain extent, has been reached, and we predict that the time is not far distant, when it will be so understood, that many of the evils which now afflict society will be banished. Life, manifested in myriads of ways,—in plants, animals and finally in man, is certainly well worthy of serious study and investigation.

In the various stages of life, from childhood to old age, much food for reflection can be obtained. It is by observation that we obtain a great share of our knowledge, and from observation springs up magic-like, intuition, which is only the electric flash of the Infinite Mind, the illuminating qualities of which do not often lead one astray. Intuition is the emotion of the Infinite, coming in contact with the mind, and which gives us an insight, as it were, into that which may be hidden from all the rest of humanity.

The world understands but little of this Deific element, intuition. In its actions, how grand! In its results, how illuminating! It approaches the human mind, clothed in an angelic garb. Bright, beautiful, pure; lovely, noble, generous; kind, poetical, affectionate!—Intuition, we bow before thee, acknowledging thy presence and wonderful powers! Thou art the electric flash from God! an emanation of the Infinite Mind! Burns knew thee; Pollock loved thee; Lizzie Doten smiles upon thee—the whole poetical world, with one exclamation, arise and bless thee!

The Infinite Mind is in everything. In the depths of the sea, on the high mountain, in the vast desert, in the beautiful fields of nature—everywhere. God everywhere? Yes; Franklin, when he drew electricity from the surging cloud, Pierpont, when "sweet verse" from the muses, was impressed upon his mind, and Newton, when reposing under the apple tree, felt the force of intuition, the electric flash from the Infinite Mind. How did Newton at once grasp the grand truth of the laws of gravitation, if not by intuition? How could the apple explain to him the nature of that grand law that governs all those orbs that deck the dome of God's vast universe, that follows a comet in its vast orbit beyond the ken of mortal vision, beyond the reach of the most powerful telescope; that never forsakes it and holds it in obedience to all other worlds? The apple could not speak—it was deaf, dumb, speechless! Did I say deaf, dumb, speechless? I did not mean it! The Infinite Mind was there even in that apple, and it sent an electric flash, an intuition, to the mind of that eminent philosopher. God only speaks through nature by intuition; his language there is silent, yet potent, often possessing power enough to prostrate the strongest man. God is everywhere, his language is intuition.

The poet, whose soul is a garden of flowers, whose intuitions are so many evergreens that entwine each impulse of the heart, who loves nature in all her beautiful manifestations, who carols on a bed of roses and opens his heart to the sweet chimes of the Infinite Mind; he understands the language of God through nature, and he gives expression thereto in verse. Intuition to him, is the food of his mind, and he cannot well get along without it. Little, however, does he understand himself. He holds communion with the Infinite Mind without knowing it. He gathers flowers from the Paradise of God, without knowing the source from whence they sprung.

There is telegraphic communication between God in nature and the mind of the poet; the umbilical cord has never been severed, consequently he constantly feels the electric flash of intuition, and gives response thereto in verse, the vibrations of which affect the whole world. It is true that some poets may misinterpret these intuitions, like Milton, Pollock, and a host of others, yet it was none the less intuition, the electric flash of which, enabled them to comprehend so much, to sing so sweetly.

The connection that exists between God and man, is, indeed, beautiful; and as time passes on and he progresses, that connection will become more apparent, the communication more perfect, until he fully realizes the relation that exists between them. To suppose that no communication exists between the Infinite Mind and that of mortals, is foolish in the extreme. The cord of intercourse is perfect; the telegraphic connection is established at birth, and the communication at first recieved, is simply by intuition. As time passes on, new avenues of intercourse are established; intuition is superceded by a more perfect system of communication, and thus it will ever be. As man progresses, as he unfolds his interios nature and increases in knowledge and goodness, he will understand better the connection that exists between himself and Deity.

It might be well asked, what has intuition done for the world? What has it accomplished for the benefit of humanity? In all cases, observation first, then intuition. Newton observed the apple as it fell from a tree. His mind being in a receptive state, intuition followed with its electric flash and the "law of gravitation" was made clear to his mind. If he had not seen the apple, no intuition would have burst in on his mind, unfolding this grand law of nature.

The question may arise, then, whether man learns anything, independent of all other objects? We claim not. If he could, he would be an automaton, a mere machine, governed by no law independent of that existing in his own nature. On the contrary, he learns nothing unassisted. Being a part, a parcel of Infinity, he is influenced by all objects in creation. He is, to a certain extent, subservient to them, and is influenced by the same laws that govern and control them. This is, indeed, beautiful. Man a part of the grand whole! an *emotion* of Infinity! governed by all the laws in creation, and to a certain extent subservient to them. Gravitation affects him the same as the stone; it operates upon him in the same manner.

Man being a part of infinity, his whole organization must be affected by every known law in existence. How could it be otherwise? Every law that affects the vast universe of God, that controlls the formation, existence and movements of those starry orbs that deck the dome of the vast Cathedral of Nature, must to a certain degree affect man, for he is a part of the grand whole, and subservient to a certain extent to all the laws in creation. Man, then, is not an independent being, but as a part of the grand whole, everything else contributes to his unfoldment. This is as it should be, and is an arrangement in the economy of God that no one should wish to alter.

In the manifestations of intuition, the act ion of God himself on the human mind, we learn much, and are invited to extend our investigations into the utmost labyrinths of nature, for the purpose of our own unfoldment. Deity, through the apple, unfolded to Newton a grand idea; in the murky clouds surging to and fro in the sky, he spoke to Franklin; he spoke to Morse through the positive and negative poles of a battery; he spoke to Pierpont through the flowers, the murmuring stream, the vast field of nature; he uttered grand words to Longfellow through the Indian Maiden who stood by his side when he wrote her history in verse. By intuition, he speaks to all!

In amazement at the grandeur of the vast universe, we pause at the threshold of Infinite Knowledge to listen to the voice of God within. The little bud holds converse with the flower; the majestic tree with the tiny shrub; the high mountain with the fertile valley; the little rivulet with the large river; the satellite with its mother planet; the comet with the sun; this solar system with others more grand and beautiful, and so on throughout infinity, one harmonious conversation in all the manifestations of Deity. Grand, indeed!

TRIAL SUBSCRIPTIONS.

It will soon be three months since some of our subscribers commenced taking the JOURNAL on trial, at the nominal sum of the cost of the blank paper on which it is printed.

We need not say that we hope that we have answered the reasonable expectations of all. We will continue to exert ourselves to the utmost, to issue weekly one of the finest papers to be found in the ranks of Spiritualism and general reform. We are about to add a *Scientific Department*, to commence with the new volume. This will add a new feature to our already valuable paper.

Every reader of the JOURNAL will concede the fact that we have done thus far all that we promised to do, when we resumed the task of conducting this paper. We have moved on in the line of progression and improvement from week to week, until the RELIGIO-PHILOSOPHICAL JOURNAL, in spite of all opposition, is sought after by the very best thinkers and students of the age. That the JOURNAL now does, and is to continue to wield an influence unsurpassed by any other publication, in all reformatory measures, cannot be reasonably doubted. In its columns, great thoughts that daily *well up* from inspired souls, upon both planes of human life, find expression.

At the conclusion of the present story, we shall commence publishing one of the most intensely interesting spiritual stories, given through that most wonderful medium, Dr. P. B. Randolph. While it is but a story, it will be of intense interest to all classes of readers, from youth upwards, and will develop real truths of Spirit life, more marvelous to the mind chained to materiality, than any other story ever published.

To those who have commenced trying the paper for three months, and where the time is near expiring, we wish to say, we hope you will try the paper, as *regular subscribers* for a *time at least*. If you are not desirous of renewing your subscriptions for one year, try it for *one third* of that time. That will cost you only one dollar, *at the same rate* of regular yearly subscribers.

It will give us pleasure to have you renew as soon as it is convenient for you to do so, thereby giving us an opportunity to transfer your names to the *regular printed list* for the mailing machine, then no errors in mailing can occur.

In sending renewals, state if you have failed to get all of your *trial* papers, the numbers you failed to receive, and your time shall be extended sufficiently to give entire satisfaction, counting your renewals from the time *you* calculate your *trial* subscription expires. All shall be made perfectly satisfactory.

Another reason for renewing soon as convenient. It takes time to set up the names and post office address for the mailing machine; consequently the sooner we know that a subscriber renews, the more time we have to do our work and do it well.

We most urgently ask you, dear friends, to try the JOURNAL for four months longer, and then if you do not consider it a good investment, we have naught to say against you discontinuing it.

DR. P. B. RANDOLPH.

We would call the attention of our readers to the advertisement of Dr. P. B. Randolph, in another column of our paper. He desires a partner possessing *live* business capacity, and to such, he offers splendid inducements.

Dr. R. is recognized as a splendid Clairvoyant and Seer, in fact, we doubt if his equal in that respect can be found in the United States. He is now engaged in writing a new and interesting work, entitled, "Love and its Hidden Mysteries," to which is prefixed another entitled, "Clairvoyance, its Art and Culture, with Rules for its Attainment." To be published by subscription, at one dollar per copy.

Those who have read Dr. R's works, especially his "Dealings with the Dead," and "Disembodied Man," cannot fail to recognize in the same a depth of thought and intuitive perception, not often seen in other works.

At four years of age, he was Clairvoyant, naturally so, and as age advanced, this peculiarity of his organization increased in power, and now he sees the spiritual and comprehends its nature as readily as the material.

We have no doubt his new work will prove highly interesting and will meet with a rapid sale.

J. W. COWEN.

The above named gentleman's address will be found in the speaker's Register. He is a trance medium of no ordinary powers.

Mr. Cowen is an unassuming, quiet gentleman in his ordinary deportment, but when entranced, he has every appearance of being another man, leaving no doubt upon the minds of those who are acquainted with him, that at such times, he is subject to the control of a spirit or spirits, of superior ability.

His arguments are full of deep thought; his command of language is excellent. On any subject given, his controlling spirit will, *impromptu*, improvise and recite, or sing a beautiful poem, the intonation and cadence of the voice being suited to the subject under consideration.

In private seances, Mr. Cowen's mediumship is pleasant, and highly instructive. Spirits answer metaphysical questions of deep interest and importance, with great clearness.

Bro. Cowen is at the present time residing at St. Charles, Illinois, and will answer calls to lecture, giving a course, Sundays, or evening after evening, or lecture two or three times in the week, and hold seances the remainder of the evenings, to suit, on reasonable terms. He has a wife to support, consequently must receive a reasonable compensation for his time.

THREE MONTHS FOR TWENTY-FIVE CENTS.

We still make the offer *a little longer* to send the RELIGIO-PHILOSOPHICAL JOURNAL to those who have not become acquainted with its merits, to any address for *three months*, on receipt of *twenty-five cents*. It is only the cost of the blank paper, it is printed upon. This offer is made in the hope of permanently widening the circulation of one of the best liberal newspapers in the world. It is outspoken, philosophical, scientific and spiritual—radical.

We want *clubs* of, from twenty to five hundren from every town and city through the United States and the Dominion. Who will help? Let every one who receives this number, use their influence with their neighbors to that end, and the work can be done in one week's time. Help us, friends, and we will put our hands *deep into our pockets* and supply the material *aid*, to do the work well, until aid shall come from those who shall be inspired by the good qualities of the JOURNAL, to become permanent subscribers.

THE AMERICAN ASSOCIATION OF SPIRITUALISTS.

The recently largely attended Massachusetts State organization of Spiritualists, presided over by Bro. William White, of Boston, denounced in a most unmistakable manner, the above named National Organization, its aims and objects. It will be remembered that at its very inception, we predicted its speedy dissolution, that it would quickly share the fate of its twin brother, the "Order of Eternal Progress," instituted at Cleveland. Spiritualism will not *down* at the bidding of the devotees of Old Theology, nor be cramped, harnessed, fossilized, and made subservient to friends, for mercenary purposes. Its principles underlie, and will permeate all orders, sects, and classes in society, and *eventually* pulverize all creeds and break down all partition walls. Its mission, *in part*, is to teach every one who claims God to be the Father, that all men are brethren.

MRS. M. J. WILCOXSON'S LETTER TO THE MEDIUM'S AND SPEAKER'S CONVENTION AT BUFFALO.

We take pleasure in calling the attention of our readers to the letter referred to in the caption of this article. It should be read and re-read, as it will be, by at least one hundred thousand souls. The amount of good that will accrue from its perusal, is incalculable. It deals in *principles* and *truths* and will cause every reader, inevetably, to pause, and reflect, aye, inquire, How do I stand in the light and before the mirror presented? We hope this number of the JOURNAL will be preserved and kept from destruction, and often perused in every household.

WEBSTER'S UNABRIDGED—ILLUSTRATED.—In all the essential points of a good dictionary, in the amplitude and selectness of its vocabulary, in the fullness and perspicacity of its definitions in its orthoepy and (*ejus grano salis*) its orthography, in its new and trustworthy etymologies, in the elaborate, but not too learned treatises, of its Introduction, in its carefully prepared and valuable appendices,—briefly, in its general accuracy, completeness, and practical utility, the work is one which *none who read or write can henceforward afford to dispense with.*—*Atlantic Monthly.*

NOT TO BE FORGOTTEN.

That little girl who received a reward of *twenty-five cents* at school, for *merit*, invested it in a subscription to the RELIGIO-PHILOSOPHICAL JOURNAL, for three months.

Having accidentally mislaid the letter, although her name is somewhere on our mail list, if she will advise us of her name and post office address, we shall be greatly obliged, and see that our clerks are more careful to preserve all similar names in future, for ready reference.

LYCEUM ANNIVERSARY AND SOCIABLE.

The Children's Progressive Lyceum of this city, hold their Annual Concert at Library Hall, on Tuesday evening, March 9th.

After the concert the Society will give a sociable. A general invitation is extended to all, and a pleasant and agreeable time is expected. Admission to concert, twenty-five cents; to concert and sociable, seventy-five cents.

PLANCHETTE.

Don't fail to see the advertisement of the new and sweet music, and also, the *new book* by the above name. Planchette is, indeed, revolutionizing the world. We keep the instrument, the music and the book for sale.

Send in your orders, friends, and you shall be supplied with either or all, promptly, at the advertised prices.

FRATERNAL CALL.

Prof. G. W. Kirby made us a fraternal call on Saturday. The Professor will be on the line of the Illinois Central Railroad, between Onarga and Odin, during the next three weeks, and will answer calls to lecture.

Address him at Tolona, Illinois.

UNCLE SETH HINSHAW.

Everybody knows Uncle Seth Hinshaw, the Quaker Spiritualist, of Indiana. His house was the home of all mediums and lecturers who passed that way.

See the advertisement of his grandson, in another column.

DALLAS CITY.

Our friends in the above named place want speakers and test mediums to call when near.

A club of thirty or forty trial subscribers might be of service to the cause in that region, as well as to us.

BEAVER DAM, WISCONSIN.

Our friends are wide awake in the above named place, and our paper circulates extensively among the people.

WEST LAFAYETTE, OHIO.

Br. Joseph S. Bunn informs us that test mediums, physical and mental, would be gratefully welcomed at the above named place.

DRS. McBRIDE AND CLEVELAND

Are performing some remarkable cures at their office on Madison street. They are well worthy of patronage.

Personal and Local.

Greeley is not a velocipedist.

Jailors invariably turn out rogues.

Public worship is regularly conducted in Chicago in eight languages.

A gentleman of this city has invented a one-wheeled velocipede. The next impro vement will dispense with wheels altogether.

E. Sprague is engaged in the State Missionary work of Iowa. His address for the next three month, will be, box 1049, Des Moines, Iowa, care of H. C. O'Bleness.

The *Times* of this city, of Tuesday last, says: "With regard to to the 'd—d hot story,' Beecher says he 'Never said such a d—d thing."

Lucille Western is in Salt Lake. She may show the many-wived Mormons what a young, unaided woman can do in the way of many husbands.

The *Republican* of this city, of the 2d. inst., says:

"Washington will be honored during the inauguration ceremonies by the presence of about one hundred Chicago thieves who left here for the city named, last Friday and Saturday."

Moses Hull is East, lecturing in Boston and elsewhere.

Mrs. Cora L. V. Daniels is lecturing in Washington, D. C.

Paul B. Du Chailu, the celebrated African traveler, has been lecturing at Horticultural Hall, Boston, Mass.

Dr. C. B. Lymans of Kalamazoo, Michigan, has returned East. His many friends in the West who know him so favorably as a healer may address him at No. 9, Kingston street, Charleston, Mass.

J. R. Doty, M. D., of Columbus, Wisconsin, intends to go to New Orleans, and from there to Florida, during the coming spring, and will answer calls to lecture and heal the sick, on reasonable terms. Address until May 1st, Columbus, Wisconsin.

J. W. Mathews writing from Heyworth, Ill., says that a good speaker might do much good at that place.

Mrs. Sarah A. Byrnes, East Cambridge, Mass. would like to make engagements in the West, to lecture during the months of May, June and July.

Mrs. B. is one of the oldest and best speakers in the field. She has lectured in the Eastern States, principally, and has given good satisfaction in New York city, Philadelphia and Rochester. She is a bold, fearless, trance speaker, and will instruct and interest any audience.

B. A. Lotto, Elk River, Minnesota, writes us that Mrs. Colburn, of Champlin, assisted by Mrs. Fuller of the former place, has been lecturing in his town acceptably.

Amusements.

The "Field of the Cloth of Gold" is still flourishing, with renewed attractions, at the Opera House. The principal feature, however, is Harry Gurr, the celebrated "Manfish," who eats and smokes and performs other subaqueous feats. It will be continued throughout the week, and probably the week to come.

The "Field of the Cloth of Gold," as given here, will then be transferred to the Chesnut street theatre, Philadelphia; and the Susan Galton English burlesque opera troupe, now at the Chesnut street theatre, will come to the Opera House. The entertainments of this troupe are said to be novel and successful.

At Mc Vicker's Theatre the *debut* of Mrs. Bowers has been a real success; and has at once established her the favorite here, that she has for many years been in other capitals of the world. Her introduction was in a new play, written by Edward Falconer for her and entitled, "Snare; or What Can't money Do." The drama is highly sensational, yet the part of Clara Melville (Mrs. Bowers) is strongly drawn and, as she renders it, highly emotional. The characteristics of her acting appeal largely to the sympathies of the listener, heightened as they are by a most musical voice, rich in all its tones, and a face and eyes that are strongly expressive. Her declamation is admirable, and she is singularly free from the faults that mar the efforts of many other actresses.

She has been received during each night of the week with marked applause.

The "Ticket-of-Leave-Man," which we announced in the last JOURNAL would be put upon the boards of Aiken's Dearborn Theatre, as we anticipated has been received rapturously by over-flowing houses. We seldom have seen an audience more electrified with mirth than at the rendering of this play on Monday, the first inst. It ought, and probably will have a long run.

The next attraction at Mr. Aiken's Theatre will be the comedy of "School." It is said that Robertson cribbed "School" from the German. There are four acts headed respectively, "Recreation," "Examination," "Flirtation," Realization." The scenes are laid near London, the curtain rising on a gathering of young ladies supposed to be the pupils of Cedar Grove seminary. They are telling stories to each other, of course, which end in a discussion upon the meaning of love. "School" is one of Robertson's best plays, and it will undoubtedly prove a great success.

At the Theatre Comique a large variety of songs, dances and tableaux are offered this week.

This is one of the best companies of the kind that has ever exhibited in this city.

OCONOMOC, WISCONSIN.

Br. J. L. Potter writes from the above named place and says, "Large audiences greet me here and much good is being done."

There is another man who expects a flood. He lives in Tennessee, where he is building a six-story ark, with apartments for all the animals, snakes excepted.

DR. D. C. DAKE, THE HEALER,

Will be at Kalamazoo, Michigan, on the sixteenth, and remain twenty days; from the ninth of March to the thirteenth, at Battle-Creek, Michigan; at Marshall from the fifteenth to the twentieth; and at Coldwater the remainder of the month of March.

PARTNER WANTED.

Satisfied that there is no real limit to either the demand for or sale of, my FOOD, NERVOUS REMEDIES, and as alone it is impossible for me to attend to it, and my vast literary labors and correspondence, and do justice to either, I will take a partner with one to three thousand dollars capital. The person, male or female, must be of a practical business turn, capable of managing a large business, and willing to work. Such a one will find a fine opening, both for usefulness and making money. I need the help of such a party, far more than the capital named, as the success of the remedies is already assured in their merits alone.

Address Dr. P. B. Randolph, Boston, Mass.

no 25 vol5 1w

LIFE'S UNFOLDINGS.

OR THE

WONDERS OF THE UNIVERSE

REVEALED TO MAN.

Is the title of a new work fresh from press. By the Guardian Spirit of David Corless.

S. S. JONES,
Publisher.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION PRINTERS.

The Medium, in his address to the public says: The Medium (David Corless, of Huntley's Grove McHenry Co., Ill.,) through whom this work was given, has been a careful observer of the phenomena of "Modern Spiritualism" for over twenty years and during that time he has been the humble Medium through which hundreds of philosophical and scientific lectures have been given to attentive listeners. Of himself, he can only say he is an uneducated farmer, far advanced in years. He asks for this pamphlet a careful and attentive perusal.

The Introduction entitled "The Unvailing" treats of man as the grand objective ultimate of Life's Unfoldings.

He also stands at the pinnacle of all organized Life in the native purity of all things.

On page twenty-four the author treats of "the way mediums paint likenesses, in the true order of the development of the arts and sciences.

In part second, under the general head of mysteries Revealed, the author treats of "How Mankind Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we influence a Medium to speak. The fullness of all kinds of language investigated. The ring feat and the carrying of Musical Instruments around the room explained."

This work is neatly got up and consists of seventy-three closely printed pages and we hesitate not to say that it contains more original thought upon important subjects, a few only of which we have enumerated, than any other work of equal size we have seen.

The work will be sent by mail from this office to any one on receipt of fifty cents.

Address, S. S. JONES, 84 Dearborn Street, Chicago, Ill.

VINE COTTAGE STORIES.

LITTLE HARRY'S WISH OR PLAYING SOLDIER.

BY MRS. H. N. GREEN.

ALSO

THE LITTLE FLOWER GIRL. AND THE ORPHAN'S STRUGGLE,

By the Same Author.

S. S. JONES, Publisher,
RELIGIO-PHILOSOPHICAL JOURNAL OFFICE
84 Dearborn St.
Chicago Ill.

The above named little works of about thirty pages each are fresh from the press and belong to a series designed, especially for children, youth and Children's Progressive Lyceum Libraries.

Mrs. H. N. Greene is one of the most popular writers of the present age and especially adapted to the writing of popular liberal books for Children.

This series of Books which we have entered upon publishing are designed for the youth everywhere, out of course their tone and philosophy will comprise their sale principally to the families of Spiritualists, Liberalists and the Children's Progressive Lyceums.

They are aptly embellished and every way attractive and will be sent by mail on receipt of twenty five cents per copy.

A reasonable discount to the trade.

Address
J. C. BUNDY,
84 Dearborn Street
Chicago, Ill.

SPECIAL NOTICES.

Dr. Wm. Clark's Vegetable Syrup.

EDITOR JOURNAL:—Having by me a bottle of Dr. Wm. Clarke's, Vegetable Syrup, prepared by Mrs. Jeanie W. Danforth, and hearing that the husband of our milk-woman, had been long confined to his room from the effects of a fall from a building, which injured his side, some year and a half since. Suffering with pains from internal tumors, I sent him the bottle of the said syrup, with directions to have his side bathed with hot salt and water, by a healthy colored woman, and to take the syrup internally. The result of which was, that in ten days, he was out and at his work. [that of a common laborer.]

His wife, a devoted Catholic, said, "she had spent quite $100, upon him for doctors, with no good result; but having faith in good Spirits, she would try this."

His name is McCarthy and he lives in this place, No. 118 Prospect St. Yours Fraternily.

ABBY M. LAFFLIN FERRER.

Georgetown, D.C., January 7th, 1868.

Dr. Clarke's Remedies.

B. S. S. JONES:—I see you are advertising the medicines of Dr. Clarke a spirit, who controling prescribes for the sick through the organism of Joannie Waterman Danforth. Permit me to tell you, with deep feeling, friend Jones, that I have used these remedies, the Syrups, Nervines and Powders with the highest satisfaction. I know them to be excellent, as hundreds of others will testify. Dr. Clarke is a noble and brilliant spirit. Most truly thine,

J. M. PEEBLES.

St. Louis, Mo., Nov., 1868.

Panorama of Wonders.

Read in another column, "A Panorama of Wonders by the great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders."

For sale at this office.

Address J. C. BUNDY, 84 Dearborn St., Chicago.

To Dealers and Traders.

If any of our readers or friends who are Dealers or Traders wish for the **PATENT MAGIC COMB** to put into market, we will furnish the Wholesale "Price List" upon application. The trade can find money in it.

Address, MAGIC COMB AGENCY,
84 Dearborn Street, Chicago, Ill.

THE PATENT MAGIC COMB.



Beauty on the Mountain,
Beauty in the vale,
Beauty in the forest freed,
That bend before the gale,
Beauty in the Ocean,
With crest of dancing foam,
And **BEAUTY** is the special work,
Of **PATTON'S MAGIC COMB**

Yes sir, this is really, and emphatically true, and if you desire to change dingy, yellowish, gray, or bad looking flair or Beard, to a **BEAUTIFUL** dark Brown, or Glossy Black, you will enclose $1,25 to The **MAGIC COMB AGENCY**, 84 Dearborn Street, Chicago, Illinois, and receive the Magic Comb by mail post paid, and if you follow the directions on the Comb, we guarantee perfect satisfaction.

A PLEASANT STORY.

In the streets of Chicago, I wandered along,
And carelessly sung a familiar old song,
While viewing the cars—horses, and such,—
The Irish—the Scotch—the French, and the Dutch,
And the strange Advertisements of those latter days,
On the Bulletin Boards, for concerts, and plays,
When all on a sudden I saw something new,
On nice printed paper in Red, White and Blue:
It told of the virtues of something so neat,
So handy—so harmless—so perfect, complete,
For coloring beard, the mustache or hair,
Without any poison, or slighting or care,
And not only so, but the color is "fast,"
And like a shoemaker, it "sticks to the last!"
In reading I pondered, and thought of my hair,
Now as "gray as a rat," once so glossy, and fair.
I hunted, and found it—I bought it, and tried,
When all my gray hair, in a "jiff" stepped aside!
My age is renewed—I feel twenty years younger—
I will marry next week—no use to wait longer,
I will have me a wife, and the comforts of home,
For all will be gained by the **New Magic Comb.**

Yes sir, I found that Comb at 84 Dearborn Street, where they have a few more left of the same sort. Don't forget the place.—Enclose $1,25 and address **MAGIC COMB AGENCY**, 84 Dearborn Street, Chicago Illinois, and you shall receive the **MAGIC COMB** by mail post-paid.

U. B. WISE.

Dr. P. B. Randolph,

Nerve Specialist. Wholesale Manufacturer of Phosodyn Chlorylle, Barosmyn, and Bromihum, his celebrated four Nervous remedies. Price per D, $4 and $5; per. doz. $36 and $40, warranted chemically pure, and the only known remedies for the disastrous catalogue of Nervous diseases in either sex. Also sole agent for Dr. R. R. Dow's celebrated Magnetic hand, magnets for Clairvoyant purposes, $3 and $5 per pair: Tractor magnets, $3. Dr R. is now writing a new and extraordinary work, entitled "Love and its hidden mystery," to which is prefixed another, entitled, "Clairvoyance, its art and culture, with rules for its attainment." To be published by subscription at $1 per copy. Western subscribers can pay to RELIGIO-PHILOSOPHICAL JOURNAL, and Hon. P. B. Down, Davenport, Iowa, and the work will issue when 500 are ordered.

Principal office, Boston, Mass.

no23 vol5

ADVERTISEMENTS.

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PRICES REDUCED.

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QUESTIONS AND ANSWERS.

Feb. 25th 1869.

QUESTIONS BY MR. MEEKINS, OF MASS.

Q. Are the sorrows of this life in any manner detrimental to the enjoyment of celestial beings?

A. We know of no celestial beings; but it our questioner would know if the sorrows of the children of earth are in any way detrimental to the happiness of spirits upon the spiritual plane of life, we could say to him, that it is to many. Those that are in close sympathy with friends upon the earth, where those friends are in trouble, they feel it; yet they are able to throw off that feeling sooner than when upon the material plane, from the fact that they can see the surroundings and be able to judge better of the result. And again, others having had sufficient experience in both planes of life, will not suffer themselves, from the sorrows of friends, realizing the fact that all is necessary for them individually.

Q. Is sorrow and disappointment as really a means of human development as joy and success?

A. To us, one is as essential as the other.

Q. If "whatever is, is right;" and all the occurrences of life are the development of a divine will and over-ruling power, is it proper to invoke Divine aid in the prosecution of any human scheme?

A. The first part of the question answers the last. "Whatever is, is right;" so, if an individual feels that it is right to invoke assistance from a Divine, or any other source, it is right for that individual, and if he or she attains it, it is right. If "whatever is, is right," of necessity that must be right.

QUESTIONS BY MR. FRANCIS.

Q. Then the acts of our lives are developed by a law as certain in its action as that which developes the bud or flower, on a tree, according to your idea?

A. According to our idea, we should say as the man did—just so. [Laughter.]

Q. Was it foreordained that Abraham Lincoln should be President of the United States, and be finally assassinated?

A. Well, as we have often said before, that whatever is, is right, and seemingly whatever is to be, will be, then we might say it was foreordained. If we say that we commit ourselves to foreordination, and as everything in the universe—every act of every individual is in its place, then we might say that it was foreordained that he should be President, and that he should be assassinated.

Q. Dr. Trall, that certainly eminent hygienic reformer, says that salt, sugar and butter are injurious; that food should be taken plain and pure. Animals so eat it and have pefect health, while man comparatively, is always ailing and generally dies of disease. Directions from advanced spirits on dietetics, would be of great value. Many are anxious to live right and be set right, upon a few fundamental facts that doctors differ upon, and could by experiment or experience, do the rest themselves. Man can be injured through the best of intentions, as well as destroyed by design. Reasoning from analogy, if he is a *condensed* earth, a *microcosm*, and represents all its elements and animals, the apex of all, the fluids of his body would be to it what the ocean is to the dry land, and if salt is so necessary to the preservation of one, why not to the other? Yet this article of universal use, is pronounced by authority entitled to respect, a positive poison.

A. We will say that every thing has its use and seeming abuse. That is, individuals differ in their organizations and dispositions; so they of necessity, differ in their desires. As human beings have animal desires and appetites, we would give them the privilege of choosing for themselves what they should eat and when they should eat it.

It is a well established fact that the common laborer enjoys better health than those who remain in the house; in other words, individuals that have more out-of-door exercise, enjoy better health than those who remain in-doors. The laboring man can take all kinds of food and partake very heartily thereof, and go out and perform his manual labor, and it will not affect him injuriously; while those that remain in close rooms may not partake of half or quarter of the amount, and it will affect them severely.

Now, is it because the food itself is injurious, or is it because people do not take proper care of themselves? Is it not a fact, that to-day, almost the last thing people think of, is taking care of their physical health? We believe that it is with that as it is with everything else.

There is no person that can judge what is good for another by themselves, or what is essential for another's development or unfoldment, judging from their own stand-point.

Q. Is not the fact of there being a demand in the appetite of man for these various conditments that have been mentioned, evidence that they are to a certain extent, essential for his use?

A. Inasmuch as we have stated before, and say to-day that every thing is essential in its own way, we certainly should not say it were otherwise now.

FROM ADELE TO AMANDA.

How easy it is to think what we would do, but when it comes to the task how very different. I come here to-day not so much for a test to any one, but to tell my dear sister, that her children are with me; that I will care for them the same as she would care for them, had they remained with her upon the earth. I can realize how lonely your house would be without them. I know how you grieved for them. I know how hard it was for you to lay their little bodies away. I know how anxiously you watched over them in their sickness. I know how earnestly you prayed for their recovery. When all was of no use, then, how anxious you were to know if I saw them; if they were with me. It is to let you know that I did see them, and that I have the care of them and that I was with you in their last sickness, and that Lulu recognized me the first one upon this plane of life. Her first words were, "Dear Aunty where is mamma." I could not show you to her there because your feelings were such, that it would have caused her to be unhappy. So I took her away. You think if you could have had one of them, just one of them spared to you, how glad you would be. But then, dear sister, think what a world of sorrow they have left; think how much they escaped that you have had to suffer. You know that they live; you know that you will meet them when it is yours to pass through the great change of death. You know that our father passed through that change; you know, too, that two of our brothers passed through that change and that I, also, have passed through the same. When dear father went, it seemed as though we could not feel worse than we did then. I do not think that I ever could feel worse; but to-day you feel worse than you did then, because your children are taken from you. Try to compose yourself and when everything shall be quiet at your home, I will then bring both of them, so that they can see you. Their sufferings were but light, because neither realized the last spasm. The last that poor Eddy had to suffer, he did not realize at all. It was hard for you to see him suffer, apparently, so much, and not be able to relieve him. It was you that had to suffer, not him. Think what a blessing it was for you to be with them: to know that all was done that could be done. And, again, think of them as two bright and beautiful spirits, transplanted from a world of sorrow and trial, to one of beauty and loveliness; think of these, instead of grieving as you now do; rejoice, and be glad, they are happy; that they have none of the sorrow that they otherwise would have known. Yes, dear sister, Amanda, their sufferings are truly over, and I, your sister Adele, will ever take care of your children. I thought and have thought every day, since they left you, that I would try to say something to you. As I said when I first commenced, it is much easier to think than it is to do, and it is for you and you alone, that I have said what I have here to day. I know that you are a reader of the paper in which this shall be published. Now, as a kindness to those who devote their time and energies to its publication, and, also, for myself send a note to them, or to this lady that I now have possession of, telling her how glad you are, and I know she will be pleased, too. You believe that we are happy, and so we are, and as often as we can, we will come to you and talk to you and tell you of the development and unfolding of your children; for you think more of them now, than all the rest of your friends that have passed to this life. Good bye, dear sister, for the time, rest assured, that I will never leave your dear little ones, until you can take care of them again yourself. Good bye, and accept my thanks for your kindness.

Phenomenal.

For the Religio-Philosophical Journal

Wonderful Spirit Manifestations in Kansas.

BY JAMES H. MARSHALL.

Bro. Jones:—I have been intending to write you for some time past in regard to the spiritual manifestations near here.

Our medium, Ezra Tippy, is a trumpet medium for a spirit who calls himself Father King, and is of the same family as John King, but belongs to an older generation and has been in the Spirit Land eighteen thousand years, and is now an inhabitant of the eighth sphere or circle.

The manifestations are given in a circular room built for the purpose, twelve feet in diameter, containing two tables; one peculiarly constructed according to the instruction of Father King (or Daddy King, as he is more commonly called); the other is a dining table and used as such every day. The two tables, one sitting in front of the other, occupy three-fourths of the apartment, and the seats capable of seating from ten to twenty persons, take up the remaining portion of the room, so that when the audience is seated for a performance, all of the available space is occupied.

One of the tables has on it a monument to which are fastened two drums, one base, and the other tenor. On the table is placed a small tin trumpet, about twenty inches long, similar in shape to an old fashioned dinner horn; also an accordeon, tamborine, a small bell, French harp, and three or four drumsticks.

After the audience is seated, they are requested to remain perfectly quiet. The light is extinguished, and in a short time a rap is made on the table with the drumstick about as hard and as loud as it is possible for an able bodied man to make. This generally startles the uninitiated, and even sends the blood tingling to the toes and fingers of those more familiar with and accustomed to the noise. This is repeated at irregular intervals for several times, when the drumstick is heard to ascend the monument to the base drum, which it commences to beat with a quick, tremulous motion, almost inaudible at first, but gradually growing louder and slower until the performer becomes master of the situation and shows himself to be an adept at the art. The tenor drum is then beat in time and unison with the other. The tamborine becomes restless, and clambers with much noise and clatter to the top of the monument, and swings off in a circle over the heads of the audience, making a revolution in about one and a half seconds. The French Harp and bell now join the band, and the accordean lifts its voice and plays all in harmony without producing a single discordant note. Amid all this King takes up the trumpet, blows a shrill blast and at the close speaks to the audience, making droll remarks about the music which soon ceases. He then tells the audience to be very still as he intends to play on the accordean. He takes the instrument to the opposite side of the room, keeping it in motion all the time and you hear low and tremulous music, not unlike distant music coming over the smooth surface of some quiet lake, surrounded by hills and forests. The music gradually becomes louder, clearer, and more beautiful; the instrument is carried to all parts of the room, first at the ceiling and the next instant, you feel the air in your face as it passes near you. This is continued for fifteen or twenty minutes, and is indiscribably beautiful. Good musicians say it is far superior to anything they have ever heard. After this ceases, Father King takes up the trumpet again, and talks familiarly with those present, answers questions of all characters, is perfectly familiar with the heavenly bodies, and shows himself to be a highly educated spirit. He says he inspired many of the prophets in the olden times, and talked with them in clouds and caves, through the horns of animals, hollow weeds and sticks. He was with the band that rolled away the stone from the door of the sepulcher, and took the body of Jesus where it was never seen afterwards.

At the close of the performance, he gives his hearers excellent advice clothed in the most beautiful language I have ever heard.

King says that in order to give the manifestations, there is a band of spirits, eighty thousand in number, situated sixty miles above the room, sending down upon it a current of spiritual electricity, sufficiently powerful if not tempered by him and his assistants to tear the house to atoms, and that his band are determined that the inhabitants of the earth, shall know that there is life after death.

These circles are held nearly every evening, and are free to all, rich and poor, high and low, saints and sinners, no references asked for, no admission fee. All can come and hold free converse with the denizens of the Spirit-land and learn more of the beautiful philosophy. Hundreds have been converted and the work goes swiftly on.

As to the correctness of the above, I can refer you to any of our county officers (Linn county, Kansas), and to hundreds of our best citizens.

For the Religio-Philosophical Journal.

Whittemore Messages.

Communication through Mrs. Smith, from her brother, Henry Whittemore.

My Dear Sister.—Time has not altered our inclination to come to you so long as the way seems open for our coming, and we hail each opportunity with renewed pleasure.

We will write once again, and such revealings as we may be able to impress you with. The rapidly revolving wheel of time says another year has been added to life spent here in the spheres; and you, my sister, are as full of cares, anxieties and earth troubles incident upon your pilgrimage still.

The long interval between our coming and thus preparing the annual message, renders us both somewhat unfitted for the task which lies before us, and some time must elapse ere you receive, or I am able to give pure inspirational teachings—breathings of a higher order. It calls for moderation on our part, and patient waiting on yours. But the earnest seeker is sure of a reward in due season.

We have chosen for our investigation at this time, "The Inner Life," as far as we may lay before you its teachings, the outward manifestations of which you too often rely upon as an index of character, and here you fail, not perceiving the motive or hidden impulse. The points of difference being in exactly the same ratio as longitudinal and latitudinal distance, or at right angles with each other, the one a propelling force, the other acted upon by attractive tendencies or outside influences, directing from and to itself by power of circumstances.

The inward action prompting to good deeds and lofty desires, but the medium through which it flows obscuring, if not absolutely turning its direct course.

The relative tendency of all things is to goodness, but the positive and negative conditions seem to have changed positions here; but only in your knowledge of them—not to any absolute certainty. The experiment of the camera reverses only to the naked eye—not to the true geometrician. Accuracy depends upon the right elucidation of things, not so much upon outside appearances. We are often deceived in the visible heavens; mirage brings distant objects near and again those that are near have lengthened their space manifestly.

There is a wide field for us to traverse ere we can unfold certain truths best fitted for the improvement of man.

Diverse paths serve sometimes to quicken and render less toilsome the onward march. Mind has to be quickened in all good work—a steady gradual progress ere the greater truths can be revealed.

The mind of man has undergone many changes—even as with youth he progresses to manhood and old age, and is as natural and right in the one instance as in the other.

The thoughts of childhood do not belong to advanced life, more than the physical development of the one, the best suited to the other. We journey along all through the earthly pilgrimage constantly changing; at the same time, maturing; and the perfectly healthy body gives form to the perfected embryotic man. And by perfection, remember here, we mean naturally, truthfully organized. Man typifies the child *here*, maturity hereafter. To childhood belongs innocence, frivolity, thoughtlessness, the gaining of knowledge by oft repeated mistakes, and so on to the end of the chapter.

There is an undefined power and strength of purpose given man, whereby he may discriminate betwixt good and evil, and need not be led into evil, positive wickedness, and when he does, it makes a defective, not the true organization.

Man properly unfolded gives evidence of it by wise and honorable intention. It matters not how high or low the mental status, moral greatness is there, the germ of a truer and better man.

The spark of life given at birth, the Divine essence, the infinitessimal germ, full of life and vigor, but buried deep down within fleshy encasements, its material formation, the body, gives only an uncertain sound. Like the sun whose rays come to us through an atmosphere loaded with vapor and humid fogs.

We see not the full measure of the beauty there is in man until we better understand all of his capabilities and the certainty of their unfoldment.

The interior nature expands, quickens, is brought into more active life by use, as all powers of mind call for improvement of all its faculties, that healthy growth be insured. All external forces have their weight for, and against according to the power they wield, and should be brought to bear as beneficially as possible upon the soul of man. Laboring from within, its beautiful forces are not always seen, only as its manifestations appear coming through the darkened exterior body, the medium of communication with us, and as its rays are repeated upon surrounding objects. How then can we see the deed as it comes from the heart? Nay it is only the obstructions that we often follow; the rays of light inverted or thrown from their natural position. The interior man has issued healthy thoughts, which age, tone of society and all surrounding circumstances warp to its own belief.

The fires of yonder volcano reveal many a fearful scene in their wide field of devastation and ruin, and seem an evil not to be excelled in your land. Does scientific lore thus explain their true workings, or does she proclaim the important mission they have to perform, as mighty safety valves to the better protection of earth and its millions of inhabitants? And so with apparent evil, the working principle of reform or revolution, the pure, working out of that which is less good, and so on.

The mighty upheavals of earth, which bring desolation and ruin in their tracks, apparent evils, are only the results of natural causes within the bowels of the earth, and as necessary to the growth of earth proper, and its future preservation, as that man should fulfill his destiny, by expansion of body to mature life, and final death, by withdrawal of life's functions from bodily support; all consequent evil, but so many means for the enlargement of all its powers. So of all things in nature when fathomed, the good arising from each revolution more than counterbalancing the residue effect. Cause, the great primal agent, the revolutionary force, the working out from center to circumference! God in the forming of a planet, knew all of its various uses, proprieties, necessities, needed conditions, &c.; of the animal, the same; and if of these, why not of man, the creature of his own likeness?

The world moves slowly in its long march toward progression, and each atom performs its mission as it leaves the hand of Creator, even as it was called upon to do—fills its place and leaves room for higher creations. So man, fulfills his task, according to his formation, passes on to future unfoldment, and higher relations.

The wisdom of God overseeth all internal cause and effect, and displayeth itself in the wonderful works of His hand, confined not to time nor space. He judgeth not as finite man judgeth, sees not with our eyes nor heareth with our ears. He knoweth how to do all things well and conceiveth out of His wisdom, the child man, a babe here in knowledge, drinking from the cup of experience many sorrows, afflictions, and mistakes, life long trial sometimes, and knows not of the bright golden future where all thoughts are bearing sweet incense to the law of our life.

The world's favors are not God's favors. The germ or soul man, bears but a small resemblance to earth-nurtured, boldily man.

The nut contains the meat, not the enfolding shell. That for better protection of sweet juices is rendered harsh and bitter.

To deal with the world and its crosses and temptations, the outer man is not a just exponent of the inner and truer life.

The heart of the tree lies in the tiny bud as it springs from the acorn bed, all of its life's forces still deeply buried where it can do its work best, all the while lifting up its tender leaves into the wide-spreading majestic oak. Its interior life continues just the same, the one animating principle of its entire existence So of man, it is to the workings of the interior life that we must look for what is ultimately to be our portion, good or evil.

If the principle of life emanates from God, then the germ must be godlike, though the outer world (like the soil which renders impure the waters flowing through it), its associations, &c., vitiate and lead far astray often-times. The interior life is the clear, sparkling, bubbling fountain, all of its waters pure and undefiled, but its waste waters take in all the slime and filth of surrounding country. Man is not evil, nor inclined to evil so long as properly organized and governed only by love's attractions. The world only warp, the already warped conditions, and fashion the mold given to its charge. We take the form fresh from the potter's clay, and new light dawns upon the crippled but not deadened soul.

God in his far reaching wisdom never formed man to become a failure, an imperfect production, but perfected growth of all preceding formations, the flower of the world's development, and as such, progression must be his daily task to all eternity.

Evil is not a positive principle; it is but the working or throwing-off process, caused by the removal from the good and pure, of deleterious substance, waste matter, &c.

Vice is the effervescing froth, and will run over as the product evil, leaving always the gentle, healing properties behind. It is not the life principle working from within, but the matter worked upon. The refuse clay becomes an evil to the new born spirit; and is put into the ground away from sight; it has become a nuisance, not an evil in itself, for in the beginning it was not so, but all worn out, waste material becomes a burden when no longer fit for use and consequently evil. The bright sparkling liquid foaming and bubbling up contains within itself the formation of new life, while the frothy particles, waste material have lost their vivacity and become worthless. So of evil everywhere. It is not an emanation from soul, but the cold, negative principle of an undeveloped life.

The great drama of life is being enacted now, and this your earth sphere is but one of the acts. The scene closes here with death of the body and the curtain falls upon your earthly probation, it rises again upon an enlarged sphere of action, with more beautiful surroundings, and better auspices for the future. The interior life has advanced some paces toward reform by merely the putting out of the light of the bodily form, the inner life reaching out after its new born relations have passed through one development by its change of circumstances. The medium body keeps back rapid development for more thorough gradual growth, and is of itself a blessing so long as it obeys, or is kept in subjection to natural law; but it should never become the prison house of any faculty of soul barring within itself all hopes of reform, as is too often the case. We understand now, why the body is so easily tempted. It is the awakening soul asking for greater liberty, which has not been granted in the truthful man nor the law of life requires. Obedience to law would do away with all wrong, evil everywhere. Life peaceful and happy should be our portion there, and will not be here, until all the laws of our being are fully answered.

[To be continued.]

Illinois State Missionary, Dr. E. C. Dunn's Report for January.

The first Sunday in January found me, agreeable to previous appointment, in the flourishing little city of Onargo, on the line of the Illinois Central Railroad. Here I filled an engagement of two Sundays, speaking to well filled houses.

The friends of Onargo are wide awake to the interests of our cause, and in this vicinity there seems to be a lively interest in behalf of our soul inspiring religion. I remained two weeks, speaking twice each Sunday, and delivered one week-day evening lecture. Received from the Society in all, forty-one dollars and fifty cents. The friends in this vicinity, and throughout the State, seem to prefer Sunday lectures, as the expense of Halls, etc., are much less than for week-day evenings. At the close of my two weeks labor here, in speaking, healing and giving circles, I made my next stop at Decatur. Here I found friends not dead, but sleeping.

Some of the Spiritualists seemed to feel that I could not accomplish but little there. My first lecture was attended by about thirty listeners, and as we occupied a large Hall capable of seating six or seven hundred, it indeed looked discouraging. But my audience though small was select, and not dreaming of anything but success, made my second attempt, and was greeted with an audiory of about one hundred.

My audience continued to increase, and at my last lecture, I was listened to by about six hundred people, notwithstanding the dedicatory services which took place at the new Methodist church that day.

I left Decatur feeling that I had at least a hearing. I made many new and valued friends. Though the acknowledged Spiritualists are few in Decatur, they are by no means moral cowards. They have much of the wealth and intelligence of the city on their side. The Smith brothers are among the wealthiest citizens, and are avowed Spiritualists. They are not afraid to speak their sentiments, nor are they behind in pecuniary support.

I remained in Decatur two weeks, speaking twice each Sunday, and healing the sick during the week. I left the friends with light hearts, and with a promise to return for the last three Sundays in March, and assist them in organizing a Lyceum.

I received from the Society in all, twenty-five dollars.

Money received for the month of January:

From Onargo,	$41,50
From Decatur,	25,00
Total,	$66,50

LIST OF BOOKS AND ENGRAVINGS

for sale at this office. All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, will meet with prompt attention.

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N. B.—The Magnetic Vegetable Syrup is advised to be taken at the end of two weeks instead of the Bilious Pills, taking three of the Pills once a week in connection with the syrup. By following this course the patient is sure to find speedy and lasting relief.

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These powders are invaluable in all cases of debility and weakness of the blood; in consumption, dropsy, long continued ague, obstructed menses, &c.; may be taken twice a day with great benefit, by those taking the Magnetic Vegetable Syrup. Where the patient has no appetite, or feels generally debilitated, they enrich the blood, strengthen the system, give tone to the stomach, and restore the organs to their natural healthy condition.

Spirit Magnetic Vegetable Colic Pills.

These Pills cure the most distressing cases of colic. Rubbing the patient's back and extremities with mustard-water is advised in connection with the Pills as directed, especially in painters' colic.

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BY .... E. V. WILSON.

A Test, Reading of Character.

A friend placed in our hand a letter, and as he did so, said, "What do you think of the writer of that letter?" We held it a few moments, and then read:

"The writer of this letter is a male, about five feet, two inches in height, weighs one hundred and sixty-five pounds, or thereabouts; is between forty-five and fifty years of age; his hair is short and thick on his head, of dark color; his beard short, say two inches long, and thick and nicely trimed. He is well made, strong of limb, flesh of fine fibre, nerves well organized, and very firm. His temperament is in a scale of seven. Billious, six full; Sanguine, seven minus; Nervous, five plus; Lymphatic, four minus. He is firm in purpose, strong in will power, clear of mind, far seeing, and possessed of remarkable courage; and yet is not reckless of his own life or of others. He is very reticent in all public or important matters; says but little, and writes less. In private, however, he is sociable, genial and frequently quite mirthful. He is a good eater and likes his meals in good taste, enjoys a sumptuous dinner, but is not an eppicure. Can live on hard tack and fat pork, if required. Seldom finds fault, firm as a friend, strong in enmity, but with a kind and forgiving nature. He has a clear head, and remarkable executive abilities; possesses economy without parsimony; loves money but for its use. A firm, kind and indulgent father and husband. Is a great man, and does well whatever he has to do. Is a genius and needs but the opportunity to make his mark in the world. He has fight in him, and can kill if required. He is a man of action; has now, and will have many personal, as well as public enemies He has passed through great dangers; has been in great commotion; his life is a success. The assassin has been close to him. If he lives through this year, he will live for many years.

We know of but one man living that this character resembles, and that is Gen. U. S. Grant, the President of the United States. What are his Religious Views? asked our friend. He is Liberal and Religious; but we doubt if he belongs to any church.

Who is he? we asked.

"It is Gen. Grant, President of the United States," he replied.

A Conversation in the Cars.

On Tuesday, Feb. 2nd ult., on our road to Eddysville, the following remark was made by a gentleman in the seat before us, to a lady by his side.

"It is all bosh, positive foolery, an imposition."

"What is it dear? asked the lady."

"Why this account of a talk with the spirits, in Buffalo, last night," said her dear.

"Why, said the lady, I thought that the horrid thing was dead, exposed long ago. You know, dear, our minister, exposed it over seven years ago, and we have heard nothing of it since."

"No, it's not dead by a long sight," said her dear.

"What do you refer to," we enquired.

"This article," he said, pointing to a column in his paper, headed, "A talk with the spirits."

And before us we saw an account of our seance in Buffalo, on the evening before. The account was garbled and far from correct, and yet was well calculated to attract attention. After reading it, we asked, "Where is the bosh, for this article testifies that these things did take place."

"Well," he said, "suppose they did, does it follow that they are spirits?"

"Yes, certainly, and who better qualified to determine this than the phenomena itself. You are a phenomena. A Bull looks at you, and you say to the Bull, "Mr. Bull, I am a man," and the Bull turns to the Cows, and says, "My dear Cows, that's nonsense; here, our dear Calf stands up on his two legs, trying to make us believe he is a man."

"It is bosh," says the Cows.

"Yes," says, Mr. Bull, "positive foolery," and the Cows and Bulls go away satisfied that your testimony is worthless, and you have no right to testify to the Bulls and Cows, what you are, and just so, you say, "Bosh, bush," and give the lie to an everlasting truth, and that, too, in the face of the fact that the phenomena has never denied itself, and when even left to speak for itself, it has ever said, "I am a spirit" or "We are spirits." No matter whether Skeptics, Christians or Spiritualists deal with the phenomena, the universal answer is "I am, or We are, spirits."

"Are you one?" said he.

"Yes, everywhere."

"And so am I," said a lady, just behind me.

"And I," said a man in front of the "dear."

"And here, too," said another, on the opposite side of the car.

"Do you think Spiritualism is dead?" said we.

"Well we have not heard anything about it in a long time," said the dear.

Our station was at hand and we had to leave.

Magnetism and Nature's Divine Revelation Authority and Bible for Spiritualism.

Enclosed, we send you an article clipt from the Danville *Advertiser*; not that it is of any great importance historically, but to call the attention of the public, to a few prominent points made by the writer of the article. We mark them.

First. "This Davis, afterward, became the high priest of the Harmonial Philosophy as the Spiritualists term their system.""

We ask the writer, when "this Davis" became our high priest? and where he gets the authority?

At the American Convention of Spiritualists the following resolution was read, accepted, and endorsed, without a dissenting voice:

Resolved, "That we are Spiritualists." Bro. Davis ignores authority, priest-craft, leadership or any form of authority, outside of the Truth and our obligations to the Truth.

Second. "Nature's Divine Revelations, the Spiritualist's Bible." Again, we ask for the authority? For during fifteen years experience as Reader, Medium, Seer and Teacher, we have never once known of "Nature's Divine Revelations," being used as a spiritual bible, or A. J. Davis being deified, worshiped or even accepted as authority, or that he ever desired to be considered as authority.

Third. The article published in the Atlantic *Monthly*, last summer in relation to Spirit Manifestations through a servant girl, being attributed to Magnetism, is simply "twaddle," and we affirm on the authority of the law of Magnetic attraction, that magnetism had nothing whatever to do with the phenomena, as related in the Atlantic *Monthly*:

REASONS:

1st. It was intelligent possessing strength and motion.

2nd. It was above and outside of the girl's capacity.

3rd. If it had existed in the girl magnetically, insulating the bed post, it would not have affected the phenomena, for it came out of, and from the girl, instead of on, and into the girl.

4th. A magnetic needle balanced on its pivot in a glass case, will respond to the attractions of its affinity, when ever found, and when thus insulated, cannot be affected or disturbed in its rest by all the mind and flesh in America combined.

5th. If it was magnetism, why not others feel it as well as this girl?

6th. Was not the girl insulated when standing in her shoes?

7th. Where was the battery that produced the current of magnetism?

8th. Will some one of the many opposers of spiritual idea, get up a magnetic table, that will do all of these things, and thus kill Spiritualism?

Will some one find us a Spiritualist, who accepts Br. Davis as authority, ultimate and final, or takes any one of his works as our bible? and we will pay a premium for him.

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For the Religio-Philosophical Journal.

A New Missionary in Indiana.

Having received the appointment of State Missionary for Indiana, I deem it proper to apprise the friends of the cause in that state of the fact, through the columns of the JOURNAL, and call upon them to aid me by every available means in pushing the enterprise to a successful consummation. Indiana seems to be behind most other states who have an organization, with respect to an efficient system of practical operations, there being now no missionary in the field, but myself, while some of the States have several agents of this character. I hope our spiritual friends will soon be awakened to the necessity of furnishing the means for elevating our state into the glorious sunshine of the New Dispensation, for this is all that is wanting to effect this end, and to effect it in a short period of time.—I have traveled sufficiently in the state within the last three months, to know that the harvest is fully ripe and that the golden sheaves can soon be gathered, if efficient laborers can be employed to do it.

I propose for the spiritual friends to apprise me of the condition of things in their several localities and facilities for getting up meetings in all places within their knowledge, and what they are willing to do towards aiding this enterprise. I also suggest that in towns where a house cannot be obtained to speak in, that we arrange a system of street preaching or grove meetings, for the summer season, and thus stir the soil in every part of the state.

Come, friends, let us rouse Indiana from a state of suspended animation, and pour the glorious truths of the New Gospel into her bosom, and thus redeem her from the more enslaving errors of a distorted system of theology and the spiritual darkness of the sleeping ages.

As I cannot occupy the field constantly until my domestic affairs are better adjusted, I shall report only for such time as I am in actual service.

K. GRAVES.

Richmond, Indiana, Feb. 20th, '69.

◆

For The Religio-Philosophical Journal.

To the Spiritualists of Iowa.

MR EDITOR:—The Executive Committee of the Iowa Spiritual Association have employed Dr. E. Sprague, of Schenectady, N. Y., to take the lecturing field in this State, and empowering him to collect and transmit funds to them, and to organize local societies. His terms are thirty dollars for six lectures.

We now call on the Spiritualists all over the state who want a course of lectures at their place, or in adjoining localities, to write to H. C. O'Bleness at Des Moines, pledging the money, and stating whether other localities near them will be likely to want lectures.

Please act immediately, as we wait to lay out a programme which will be attended with the least travel and expense. The speaker is now in the field and wants to finish a County before he leaves it.

Some localities have sent in an amount sufficient to pay for the course.

The Committee think proper to have a lecturer stop at places in his route where nothing has been subscribed, or where but little has been, where there are few, or no spiritualists, providing a surplus can be collected at points where we are stronger. This would be in accordance with the benevolent enterprises of the world; and I presume we have some of that article.

Spiritualists of Iowa, you now have an opportunity to have a good lecturer. Will you work to procure his services? Our cities pay $150 a lecture for their winters course; and our churches pay from $10 to $150 a sermon every week for a year. Let us work with half the zeal of the sects, and our State will soon be revolutionized.

Yours for truth and progress.

J. P. DAVIS,
PRESIDENT.

Des Monies, Iowa, Feb. 15th, 1869.

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RELIGIO-PHILOSOPHICAL JOURNAL.

The above is the name of the newspaper organ of the Spiritualists of the West published at Chicago. It is devoted to Spiritual Philosophy, Art, Science, and somewhat to general news; has forty columns, and is one of the most handsomely printed papers anywhere. The twin of the BANNER OF LIGHT, it occupies the same position in the West that the BANNER does in the East. The publishers now advertise to send the paper, large as is is, three months for twenty-five cents—just about the cost of the blank paper. We presume every Spiritualist in this bailiwick, and there are scores of them, will send for it at once.

We clip the foregoing from the *Iowa Falls Sentinel*, which is a fair sample of what many local exchanges say of us; for which we shall be pleased to exchange with them.

We hope other local papers will be as courteous and avail themselves of the opportunity to exchange with the JOURNAL.

◆

WINCHESTER, MISSOURI.

Some one has sent to this office, from the above named place, $1.50 for books, but gives no name. To whom shall we send them? The writer, as well as others, doubtless, thinks it strange that he should be so careless as to forget to sign his own name! but it is so. Not a day passes that we do not receive many letters without the name of the town or State of the writer being given. How are we to know in such cases where to send papers, books or replies? Correspondents should bear in mind that post offices of the same name exist in different States, and that unless the State be given, it is impossible for us to answer their communications. It is almost an outrage of propriety, for letter writers to omit to give the name of their town, State, and to write their own and other proper names in a plain, leigible hand.

NOTICE OF MEETINGS.

ATHENS, MICH.—Lyceum meets each Sabbath at 1 o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

Astoria, Clatsop county, Or.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

BOSTON.—MERCANTILE HALL.—The First Spiritualist Association meets in this hall, 32, Sumner street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Dunckleo, Treasurer. The Childrens' Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant street.

MUSIC HALL.—Lecture every Sunday afternoon at 2½ o'clock, and will continue until next May under the management of L. B. Wilson. Engagements have been made with able, normal trance and inspirational speakers.

SPRINGFIELD HALL.—The South End Lyceum Association have entertainments every Thursday evening during the winter at the Hall No. 80, Springfield street. Children's Progressive Lyceum meets every Sunday at 10½ A. M. A. J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M. J. Stewart, Guardian. Address all communications to A J. Chase, 1671 Washington street.

UNION HALL.—The South Boston Spiritual Association hold meetings every Sunday at 10, 3 and 7½ o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French, Treasurer.

TEMPERANCE HALL.—The first Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square, East Boston, every Sunday, at 3 and 7 P. M. Benjamine Odiorne, 91, Lexington street, Corresponding Secretary. Speakers engaged, Mrs. Fannie B. Felton, during January; Mrs. M. Macumber Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs Juliette Yeaw during April; J. M. Peebles during May.

WEBSTER HALL.—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans East Boston, at 3 and 7½ o'clock, P. M. President, ——; Vice President, N. A. Simmons; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Recording Secretary, H. M. Wiley. Lyceum meets at 10½ A M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins Guardian.

Baltimore, MD.—The "The Spritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings, at Saratogo Hall, south-east corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets every Sunday at 10 A. M.

Broadway Institute.—The Society of "Progressive Spiritualists of Baltimore." Services every Sunday morning and evening at the usual hours.

Battle Creek, Mich.—The Spiritualists of the First Free Church, hold meetings every Sunday at 11 A. M. at Wakeloe's Hall. Lyceum session at 12 M., George Chase, Conductor; Mrs. L. E. Bailey, Guardian of Groups.

Belvidere, Ill.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening, 10½ and 7½ o'clock. Children's Progressive Lyceum meets at two o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian

Chicago, Ill.—*Library Hall.*—First Society of Spiritualists hold meetings every Sunday at 10½ P. M. Children's Progressive Lyceum meets immediately after the morning service. Speaker engaged; Dr. H. P. Fairfield during April and May.

CARTHAGE, MO.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Corresponding Secretary; A. W. Pickering, Clerk.

Des Moines, Iowa.—The First Spiritualist Association meet regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10½ o'clock A. M., and 7 P. M. Children's Progressive Lyceum meets at 1½ P. M. B. N. Kinyon, Corresponding Secretary.

Deerfield, Mich.—First Union Society of Spiritualists hold regular meetings in Ormsty's Hall at 10½ A. M. and 7½ P. M. Sunday. Regular Speaker J. W. VanNamee.

Georgetown, Colorado. The Spiritualists meet there three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

MILAN, O.—Children's Progressive Lyceum meets every Sunday, at 10½ o'clock A. M. Conductor, Hudson Tuttle; Guardian, Emma Tuttle.

MONMOUTH, ILL.—Lyceum meets every Sunday forenoon. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 2½ p. m.

ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian.

CHARLESTOWN.—The First Spiritualist Association of Charlestown Hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 2½ and 7½ P. M. Children's Lyceum meets at 10½ A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

The Children's Progressive Lyceum meets every Sunday at 10½ A. M., in the Machinists' and Blacksmiths' Hall, corner of City Hall and Chelsea street, Charlestown. Dr. C. C. York Conductor; Mrs. L. A. York, Guardian. Social Levee every Wednesday evening for the benefit of the Lyceum.

CHELSEA.—The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7½ P. M. Admission—Ladies 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 10½ A. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 P. M Mrs. M. A. Ricker regular speaker. The public are invited Seats free. D. J. Ricker, Sup't.

WORCESTER MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter.

HARTFORD, CONN.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Conductor.

PORTLAND, ME.—Meetings are held every Sunday in Temperance Hall, at 10½ and 3 o'clock.

BANGOR, ME.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p. m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

HOULTON, ME.—Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and evenings.

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lyceum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seats free.

RICHLAND CENTER, WIS.—Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, Conductor. Mrs. Delia Pease, Guardian.

MORRISSANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M, in the Police Court Room. Seats free. R. A. Seaver, President; S. Pushee, Secretary.

Terre Haute, Ind.—The Spiritualist Society of this city have located Brb. J. H. Powell, formerly of the "SPIRITUAL TIMES," London, for the year 1869. J. H. Stanly

Toledo, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyceum in the same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

Chicago Liberal and Spiritual Associations meets every Sunday at Crosby's Music Hall, at 10:45 and 7:30. Conference at 12 M. Clair R. DeVere speaks for December. All communications to be addressed to— J. SPETTIGUE, Pres.

NEW YORK.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

OSWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10½ o'clock a. m. and 7 p. m. Conference at 3 p. m.

BROOKLYN, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7½ p. m. Children's Progressive Lyceum meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

CLEVELAND, OHIO.—The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 290 Superior St. at 2 and 7 p. m. Lyceum at 10 a. m. Lewis King, Conductor, Mrs. D. A. Eddy, Guardian, D. A. Eddy, Cor. Secretary.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10½ a. m. and 7½ p. m. Children's Lyceum meets at 2½ p. m. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ at Spiritualist Hall, 3d street, J. R. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock. by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualist hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

VINELAND, N. J.—Friends of Progress meetings are held in Plum street Hall every Sunday, at 10½ a. m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12½ p. m. Hosea Allen, Conductor; Mrs. Porta Gage, Guardian: Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

BELOIT, WIS.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ A. M., and 7½ P. M. Lewis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 M. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups.

ST. LOUIS, MO.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday; in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 a. m. and 8 p. m.; Lyceum 3 p. m Charles A. Fenn, President; Henry Stagg, Vice President Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum.

CLYDE. O.—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 11 a. m. S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sect.

SPRINGFIELD, ILL.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M. Lanphear Secretary. Children's Progressive Lyceum every Sunday at 2 o'clock P. M. B. A. Richards, Conductor, Miss Lizzie Porter, Guardian.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a. m. Children's Progressive Lyceum meets in the same hall at 2 p. m.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

SYCAMORE, ILL.—The Children's Porgressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

The Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

ADRIAN, MICH.—Regular Sunday meetings at 10½ a. m. and 7½ p. m., in City, Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

LOWELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ A. M. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10½ A. M., at Lafayette Hall. H. H. Crandall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

OMORO, WIS.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs Thompson, Assistant Conductor, Miss Cynthia McCann, Guardian of Groups.

THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E Hulbert, E. Stockwell, M. Hall jr, Trustees; and A. Tillotson Secretary and Treasurer.

LOTUS, IND.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They use the Hall of the "Salem Library Association," but do not hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; Johnathan Swain, Collector.

MAZO MANIE, WIS.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 2 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secretary.

TOPEKA, KANSAS.—The Spiritualists of Topeka, Kansas, meet for Social Services and inspirational, speaking every Sunday evening at the Odd Fellow's Hall No. 188 Kansas Avenue. Mrs. H. T. Thomas, Inspirational Speaker.

F. L. CRANE Pres't.

WILLIAMSBURG.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Granada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday at 11 a. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. E. F. Woodward Cor'pnding Secretary. Children's Progressive Lyceum meets at 2 p. m Henry Bowman, Conductor; Miss G. A. Brewster, Guardian

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Schitzer's Hall, Sunday and Thursday evenings. W. W. Parsells President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January.

QUINCY MASS.—Meetings at 2¾ and 7 o'clock P. M. Progressive Lyceum meets at 1¾ P. M.

FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

CAMBRIDGEPORT, MASS.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 P. M. Speaker engaged.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forenoon.

DOVER AND FOXCROFT, ME.—The Children's Progressive Lyceum holds its Sunday session in Merrick Hall, in Dover, at 10½ a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 1½ p. m.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street at 10½ a. m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Conductor; Mrs. Louisa Keith Guardian.

WASHINGTON, D. C.—First Society of Progressive Spiritualists, meet every Sunday in Harmonial Hall, Pennsylvania avenue near corner of 11th street. Speakers engaged for Oct. Anna M. Middlebrook. Nov. Nettie M. Pease. Dec. Cora L. V. Daniels. Jan. N. Franke White. Feb. and March. Nellie J. T. Brigham. April James M. Peebles. May, Alcinda Wilhelm. Lectures at 11 a. m. and 7 30 p. m. Childrens Progressive Lyceum Geo. B. Davis conductor, Mrs. Horner, Guardian of Groups. Miss Maggie Sloan, Assistant Guardian of Groups. Commences 12.30 p. m. Conference Free Platform every Tuesday evening at 7.30 p. m. Sociables Thursday evening once in two weeks

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CHICAGO, MARCH 20, 1869. VOL. V.—NO. 26.

Literary Department.

Written for the Religio-Philosophical Journal.

HEAVEN—"THE PROMISED LAND"—WHAT AND WHERE IS IT?

BY D. P. RAYNER M. D.

Tell us what, and where is Heaven;
Of which so much is told.
We oft hear stated it was giv'n,
By God, to men of old.

'Tis claimed to be "The name of God"
In space, the stars, above;
By Him appointed the abode
Of such as gain His love.—

And fabled myst'ry, in its lore,
Gives few the chance to tread
Those fields Elysian, evermore;
When earthly forms are dead.

And for the rest, a dismal lake,—
Than "Dismal Swamp" more drear;—
Where seething fire of brim-stone make
Preys ever on them there.

'Tis fixed,—decreed,—and fore-ordained,—
Elect for joy,—or woe,—
Pow'r and fore-knowledge, unrestrained,—
Combine to make it so.

If this be true, what work or deed
Can alter the decree?
'Tis fixed in Heav'n— so says the Creed—
And doubly damn'd is he

Who doubts it. Faith alone secures
The blessing,—yet not faith—
'Tis fore-ordained. But grace insures;
And grace is as God say'th.

Then must we wait, in dread and fear,
The call all must obey;
Looking for Jesus to appear
With pow'r and grand array,

On some resurrection morning
With trumpet-thrilling blare;
To raise up, for brides' adorning,
Our bodies (?) in the air;

That our souls, from dreary slumbers,
May 'awake to bliss—or woe—
Singing psalms to pious numbers—
Or to perdition go.

And if their fickle God's ordained,
A home for us in Heav'n,
Our pious souls would not be pained
If friends, to hell, were driven.

Those dearest friends—whose purest love
Was our best treasure here,—
Be doomed to hell—and we, above
Rejoice from year to year?

This all our Light?—Nothing more sure
To guide us, evermore?—
"Believe! Be Saved!"—Will this secure
The longed for, Heav'nly shore?—

Such is the way the story runs
To dupes from pious dolts;
And parents dole it to their sons
As oats are fed to colts.

"This is the way!—No questioning—
Gods' myst'ries to unfold:"
Gulp down the whale! then shout and sing—
"The half has ne'er been told"

Darkness like this, which throws its pall
Around the homes of men
Now seeks for laws to bind, and thrall
Reasons boldest ken.

To chain down the MAN IMMORTAL—
With longing soul, insate;
And close the Heavenly portal
Against him in their hate.

This lore of myst'ry most profound,
Has kept mankind from light;
From age to age they've thus been bound
In superstitious night.

But Light has broke the night away,
And crumb'ling creeds grow stale;
There's joy and gladness in the day
That strips off error's veil.

This light reveals—O, wondrous light;
The "Promised Land," so near,
That joys, all radiant and bright,
Shine on us—even here.

The mists of error flee before
The rays of wisdom's sun;
And truth grows mightier evermore,
From noble deeds well done.

And Heav'n, revealed, is everywhere,
And God's in all things found
Where peace and harmony appear,
Or good will reigns around.

No place confines eternal mind
Which permeates all space;—
The life of all things in their kind,
All bearing forth His face.

His ministers—the angel world—
Are bending low to earth,
Bearing love's banner, all unfurled,
Showing the priceless worth

Of the treasures of "Promised Land,"
Freely offered to all;
Of the Heaven at our command,
Whence richest blessings fall.

The gems of thought, the fruits of love,
Are to us freely given;
And dwellers of the land above,
Convey these gifts from Heav'n.

And with their gifts, new Heav'ns arise,
As goodness crowns the whole
With inspirations from the skies;
Out-born from nature's soul.

'Tis peace of mind we have to win,
And Heav'n at last is found.
Look down! look up! look out! look in!
And Heav'n is all around.

WILFRED MONTRESSOR;

OR,

THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

BY THE AUTHOR OF "FLORENCE DE LACY, OR THE COQUETTE," ETC.

BOOK THIRD—THE ARREST.

CHAPTER XXVI.

BOND STREET—THE LETTER.

Mrs. Willoughby courteously received her visitors in a large and spacious drawing-room.

The visitors were Alfred Tracey and Mrs. Owen Tracey.

In the midst of a conversation between the ladies on the comparative merits of several patterns of plain and watered silks, Alfred Tracey inquired,

"Is Frederick at home, Mrs. Willoughby?"

"He was writing in the library half an hour ago, and is probably still employed at his escritoire."

"I will seek him there, madam. I have some important business," continued the young man, with a smile, "and I desire to monopolize his society for a quarter of an hour."

Mrs. Willoughby rang the bell. A servant entered almost instantly.

"Conduct this gentleman to the library," said the mistress of the house; "he wishes to see Frederick."

The domestic bowed respectfully, and retired, followed by Alfred Tracey.

"You do not seem in your usual health, to-day," said Mrs. Tracey, after the young man had disappeared.

"My health is good," replied Mrs. Willoughby, "but I am suffering a little from fatigue, and want of rest. I was summoned yesterday afternoon to the sick chamber of my cousin, Mrs. Isabella Hopkins. She is affected with a chronic disease of the lungs, and was apparently at the point of death when I arrived at her residence. I remained with her during the greater part of the night. Toward morning she rallied considerably, and I attempted to get a few hours sleep, but my slumbers were interrupted by frightful dreams. The fatigue and anxiety of such a night are no trifles at my age."

"How did you leave Mrs. Hopkins?"

"Better—decidedly better—although she is conscious that her disease will eventually prove fatal."

"You were absent from home the whole night?"

"Yes, my dear Mrs. Tracey. Frederick was quite concerned on my behalf, and sent the carriage for me early this morning."

His anxiety was natural."

"And yet on my return he teased me with the information that he brought home an old friend to take tea with me yesterday, Wilfred Montressor, the traveller."

"Montressor?" echoed Mrs. Tracey, almost unconsciously.

"Do you know him?"

"I met him at your party last week," said Mrs. Tracey.

"The mother of Wilfred Montressor and myself were bosom friends. It is not surprising that a portion of the attachment I felt for her should be transferred to him. His own merits, however, are sufficient to inspire the highest esteem. His life has been erratic and apparently aimless, but he is a man of original intellect and powerful genius, profoundly versed in men and things. The acquirements of the scholar and the traveller are gracefully blended with the polished urbanity of the gentleman. Frederick has recently sought his society, and I flatter myself has obtained his confidence and regard."

"You are an eloquent defender," said Mrs. Tracey, smiling.

"Defender—of whom?"

"Of Mr. Montressor."

"I do him only justice."

"His genius and acquirements may be as great and extensive as you have represented them," said Mrs. Tracey, seriously, "but can their lustre atone for lax principles and immoral conduct?"

"Immoral conduct and Wilfred Montressor! Ah! you allude to the absurd rumors afloat in regard to a beautiful Georgian mistress?"

"Absurd?" inquired Mrs. Tracey, with trembling hesitation.

"I will not deny that these rumors have had a more plausible foundation than usually supports the fabric of scandal. Mr. Montressor is at once eccentric and independent, and could never be generally popular, even if his lofty talents, brilliant acquirements and immense fortune, the whet-stones on which envy and malice sharpen their forked tongues, did not render him an object of detraction. He pursues his own course by means of his own seeking, and pays little regard to the tastes or opinions of others. This is the fault, if fault it be, of a cultivated masculine intellect, self-poised and self-sustained in its views of right and duty."

"The critics of society are accustomed to admire in heroes, what they condemn in ordinary men."

"Wilfred Montressor is a man of heroic stamp. His career has been watched by me with the interest, not the blindess of a friend. If he has performed no great actions on the theatre of the world to attract the shouts of the multitude, he manifested clearly the inherent qualities of greatness. Since his return from the East he has visited me rarely. There is nothing, in which his eccentricity is more marked than his personal intercourse. He is intimate with few—confides entirely in none—yet he exercises a surprising influence over all with whom he associates. I am forgetting the moral delinquencies of my friend," said Mrs Willoughby, with a meaning smile, as she rose from the sofa. "Excuse me for a moment, Mrs. Tracey."

Mrs. Willoughby returned to the drawing-room, after a brief absence, holding in her hand a package of moderate size. She removed the envelope, the seal of which was already broken, and presented the enclosure to her visitor.

"Read this letter, my dear Mrs. Tracey, while I order the servants to send in some refreshments."

Mrs. Tracey was alone.

The sight of the handwriting of Wilfred Montressor affected her strangely. Her hand trembled as she unfolded the letter, but she subdued her emotions, and slowly perused its contents:

"MRS. WILLOUGHBY:

"I write to you in the awful presence of death! Yesternight I beheld the merry groups of dancers in your gay saloon, now I am weeping by the corpse of Zorah! The lights and shadows of life strike the soul more vividly by the power of contrast.

"You knew not Zorah.

"Come hither to me, my friend, and gaze upon the casket which death has despoiled of the jewel of a tender, loving spirit.

"The sunlight has faded from her eyes, but her dimpled cheeks, her rosy lips, her pure triumphant brow, her golden ringlets, still reveal the dazzling perfection of her beauty.

"What has the world to do with Zorah and me?—the cold, heartless world—the laughing, sneering, mocking world—the buzzing, stinging, biting world! Zorah is dead, and I neither regard its sneers nor feel its stings.

"But, to you, my friend—to the wise and good who know me, and perchance regard me, I am justly responsible. To you I trust my defence, and the fame of Zorah.

"Is it pride, or manly independence of character, that seals my lips to all others?

"I cannot reveal the history of my connection with Zorah, without a preliminary confession, I never imparted to you the real cause of my wanderings in the East.

"I loved, truly—unworthily.

"Yes—I, Wilfred Montressor, the man whom you imagine to be so deeply read in human nature, so acute in discrimination, so unerring in judgment—was basely deceived by a young girl. The youth, the beauty, the seeming artlessness of the maiden disarmed suspicion, and repelled precaution.

"Seared and blasted as my heart and life have been, I yet remember the brightness of the web of gossamer which was woven in the airy chamber of fancy. I floated upon it as do the angels upon the light fleecy clouds, fringed with gold and silver, that glide up to heaven at the going down of the sun on a summer's day.

"The web of gossamer parted, the vision of a splendor faded away.

"I fled from the land of my birth, determined never to return until the wound of my spirit was entirely healed. The wound is healed; only the cicatrice remains.

"In the course of my wanderings, I visited the mountainous country of Georgia. I was entertained, during several months, at the castle of the chiefs, or petty princes, of that country. He was the father of Zorah.

"One day, on returning from a solitary excursion to the mountains, I perceived great confusion in the castle. A predatory band of robbers had assailed the stronghold in the absence of the chief, plundered it of all its valuables, and carried away Zorah captive. At the head of the chief's followers, I pursued the robbers, without delay, and overtook them at the distance of a few leagues, and routed them. Zorah was rescued, and the plunder of the castle torn from the marauders.

"On my way to Jerusalem, I tarried a few days at Damascus.

"During my stay in that ancient city, I met with a strange adventure. I was writing in an apartment at the residence of an Armenian, whose guest I was, when the door was opened by my host. Two lads entered, richly dressed in Persian costumes. Their garments were soiled with dust, and they were exhausted with fatigue.

"My astonishment was great when the eldest of the lads threw off his velvet cap and flung himself at my feet, imploring, in broken English to become my slave! As I raised him from the floor, I beheld the countenance of Zorah, the daughter of the Georgian Chief.

"I have not told you of the intimacy which sprang up between Zorah and myself, at her father's castle, after the scene of the rescue. Her gratitude was unbounded, and was manifested in a thousand acts of kindness. She became extremely fond of my society, and entreated me to teach her to express her thanks in my own language. Her quickness of apprehension, her docility of temper, and her radiant beauty, excited a friendly interest in her welfare. I thought not of love. The hope, the desire of passionate love was quenched in my bosom for ever.

"The Armenian, at whose house I was staying, spoke fluently the dialect of Georgia. After procuring some refreshments for Zorah and the young lad who accompanied her, I requested her through the interpreter, to tell me the object of her journey to Damascus.

"I learned that since my departure, she had left her father's castle, clandestinely, and persuading the young lad, Hamet, one of her kindred, to accompany her, had followed in the track of my circuitous wanderings, until she overtook me at Damascus.

"I will follow my lord, whithersoever he goeth. Thus the Armenian interpreted her words. 'I will wait upon him when he is weary, I will fan him while he sleeps. I will be his slave, in all things.'

"Gravely and seriously, I rebuked the beautiful Georgian for leaving her father's protection. Her tears began to flow at the first signs of displeasure; but when I informed her that it was my intention to send her back to him, without delay, her grief became excessive. She threw herself, again, at my feet; embraced my knees, and besought me to kill her rather than cast her from me.

"Her tears, her agony, startled me. I began to waver in my resolution.

"The manners and customs of the East, would have excused me in degrading her to the condition of a slave. It was evident that her love for me had completely triumphed over her pride of birth and her consciousness of beauty. She had risked her liberty and life to follow me, her only desire was to remain with me. Could I doom her to disappointment, to misery, perhaps to death?

"I shut myself in my chamber during several hours to reflect. The beauty, the gentleness, the purity of Zorah, were known to me. And she loved me.

"The Past and the Future mingled their shadows together in the silent chamber of the Armenian, in the ancient city of Damascus.

"The shadow of the past was dark, impenetrable.

"This was the shadow of the Future: The love of a true woman unreturned, the scorns of the virtuous, the jest of the libertine.

"I submitted my scruples of conscience to the decision of the venerable Bishop of the city of Damascus.

"'In the name of God, Amen!

"'I, Jean Swartz, Bishop of Damascus, do certify that on the twentieth day of June, in the year one thousand eight hundred and forty-three, Wilfred Montressor, of the United States of America, and Zorah, the daughter of Hassan El Barid, were united by me in the holy bands of matrimony.

Jean Swartz,
Bishop of Damascus.

"'Henri Marteau, of Bordeaux,
"'Eben-amarah, of Damascus,
} Witnesses.

"The above is the transcript of a paper now lying before me.

"Zorah became my wife.

"Never did I regret the decisive act which linked the fate of Zorah with mine. I gave her my presence and protection. In return she idolized me. Hers was a rare loveliness and winning grace, an ineffable tenderness. Alas! that none of these could rekindle the flame of love in my heart of adamant.

"Was it not softening, reviving,—else why these mournful lamentations, these bitter tears, as I kneel beside her corpse? Why do I press my lips to her cold marble brow! Why do I cling to the memory of every flattering word, every loving caress?

"I continued my tour through Syria, Arabia and Egypt. I coasted along the shores of the Mediterranean, and visited the most renowned of its magnificent Islands. Zorah and her kinsman, Hamet, accompanied me. We tarried month after month at a delicious retreat in one of the Ionian islands.

"I became interested in Zorah gradually, almost unconsciously. Her society was a relief to me in my hours of relaxation from travel or study, when dark and bitter thoughts came crowding upon me. She was ardent in her feelings, generous in her impulses, very beautiful and of a quick, discerning, though not profound intellect. Both Zorah and Hamet were extremely desirous of acquiring my native language. I employed several hours every day in their instruction. Their progress was rapid. In less than two years they read and conversed in the English tongue with ease and fluency.

"At length I grew weary of a wandering, unsettled life. My thoughts turned homeward. I sounded the depths of my heart, and convinced myself that I could tread the streets of my native city with calmness and unconcern. My resolution was taken.

"A question arose in relation to Zorah, my beautiful Georgian bride. She had no practical acquaintance with the customs and usages of society in the polished circles of Europe and America. The mysteries of dress, and the arts and accomplishments of modern fashionable life, were unknown to her. I reflected seriously whether it was my duty, on arrival in New York to introduce her immediately into society, to subject her to the observation and ridicule of the curious and the envious—to expose her to the levity of fops, and the impertinence of libertines. Zorah was desirous of living in complete retirement, but this arose chiefly from her unbounded devotion to me. I hesitated in my judgment and finally resolved to be guided by circumstances.

"Several months have passed since the termination of my wanderings. The phases of city life in their outward aspect were becoming familiar to Zorah. Her character also was daily rising toward the measure of that of a perfect woman. Her mind developed new powers.—Respect and admiration, mingled with the sentiments of regard and friendship, which I entertained for her. On the evening of Friday last, when present at your assembly, I compared, involuntarily, the accomplished belles of your rooms with her—the absent Georgian. I felt that I had done her injustice. Her beauty, her grace, her instinctive delicacy of thought and action, in spite of minor deficiencies, were sufficient to attract them as friends or to eclipse them as rivals.

"Moreover, I reflected that I had married her to justify myself in receiving her devotion, and to uphold the purity of her character in the eyes of the world. Had not the tongue of slander already commenced whispering its malicious imaginings?

"I determined to consult you, my dear Mrs. Willoughby, without delay, and to request you to become the chaperon of my Eastern bride—Zorah.

"On the same evening Zorah was smitten by the arrow of the destroyer, Death! To-morrow she will rest in a cemetery on the banks of the Hudson, far from her native mountains, far from the grave of her mother and the princely castle of her father.

"To night I watch by her corpse.

"I loved truly, and was betrayed. Zorah loved me tenderly, and is dead. The last link is shattered that bound me to the hope, nay the desire of earthly affection.

WILFRED MONTRESSOR.

The return of Mrs. Willoughby to the drawing-room, was unperceived by Mrs. Tracey, who was sitting upon an ottoman in a pensive, thoughtful attitude. The letter of Wilfred Montressor was lying by her side, on the cushion of the ottoman.

"You are very thoughtful," said Mrs. Willoughby with a smile, addressing her visitor.—"What is your opinion of the conduct and character of my friend Montressor.

Mrs. Tracey started slightly at the sound of Mrs. Willoughby's voice, but recovered herself instantly.

"The writer of this letter," she replied, "is unquestionably a man of honor and integrity."

"I have submitted its contents to your perusal," said Mrs. Willoughby, "relying firmly upon your discreton, as he has relied upon mine. At suitable periods, and with suitable persons, I shall vindicate the reputation of Montressor and the Georgian from the surmises and insults of slanderers. I was greatly surprised, Mrs. Tracey, to learn that Wilfred Montressor was impelled on his Eastern travels by a disappointment in love."

"The motives which control the actions of others are rarely revealed to us."

"But who could have rewarded the passionate tenderness of a man so noble, so generous, so accomplished, as Wilfred Montressor, with coldness and treachery?"

"We will not condemn one of our own sex," said Mrs. Tracey, with a faint smile, "without a knowledge of all the circumstances."

A servant entered with refreshments, and a moment after, Frederick Willoughby and Alfred Tracey made their appearance.

A general conversation ensued, on American Artists and their productions, which terminated in an engagement to visit the exhibition of the National Academy of Design, on the succeeding day.

The Valley of Death.

Eighty miles northeast from Camp Cady, on the Mohave river, California, there is the well known and much dreaded "Death Valley." It is said to be lower than the level of the sea, and wholly destitute of water. The valley is some fifty miles long by thirty in breadth, and save two points, it is wholly encircled by mountains up whose steep sides it is impossible for any but expert climbers to ascend. It is devoid of vegetation, and shadow of bird or wild beast never darkens its white glaring sand. In the early days, trains of emigrants bound for California, passed, under the direction of guides, to the south of Death Valley, by what is known as the "old Mormon road." In the year 1850, a large train with some three hundred emigrants, mostly from Illinois and Missouri, came south from Salt Lake, guided by a Mormon. When near Death Valley a dissent broke out in a part of the train, and twenty one families came to the conclusion that the Mormon knew nothing about the country, so they appointed a leader and broke off from the main party. He determined to turn due west, so with the people and wagons and flocks he traveled for three days and then descended into the broad valley, whose treacherous mirage promised water. They reached the centre, but only the white, glaring sand, bounded by the scorching peaks met their gaze on every side. Around the valley they wandered, and one by one the men died, and the panting flocks stretched themselves in death under the hot sun. Then the children, crying for water, died at their mothers' breast and with swollen tongues and burning vitals, the mothers followed. Wagon after wagon was abandoned, strong men tottered and raved and died. After a week's wanderings a dozen survivors found some water in the hollow of a rock in a mountain. It lasted but a short time, then all perished but two, who, through some miraculous means, got out of the valley and followed the trail of their former companions.—Eighty-seven persons, with hundreds of animals, perished in this fearful place, and since then the name of Death Valley has been applied to it.

☞ The recent judicial decision in the McCarthy case, at New Haven, is interesting. If a man neglects or refuses to provide for his family, he can be treated as a pauper and sent to the Alms House to labor for the support of his wife and children.

The Rostrum.

For the Religio-Philosophical Journal.

The Future Life. What Evidence have we of it.

A Discourse by Mrs. Cora V. Daniels, Delivered at Harmonial Hall, Washington, D. C. Before the First Society of Progressive Spiritualists, Dec. 6th, 1868.

[Phonographically reported by S. Barrows.]

INVOCATION.

O, Thou Infinite spirit, we lay our offerings of praise upon the shrine of thy love, and all our thoughts may be of truth, that our souls may be attuned to thy harmony; that our lives may be attuned to thy law; that our minds may seek earnestly the truth; that all wisdom and knowledge may become clear to our conception; that we may learn not to fear death, nor terror; but we may be strengthened by the presence of thy spirit and the communion of all pure souls; that the lives of all may become elevated to the standard of excellence; that all societies, nations and peoples of the earth may be united in the perfect peace, born of freedom and justice, and that each individual soul worshipping Thee in its own way and in its own temple of the human spirit may find a living benediction in its daily thoughts and life until all are attuned to naming Thee our Father and to seek Thee as God.

This morning it was announced that on the occasion of this evening's discourse, the audience would have the opportunity of selecting a subject. If any person known not to have collusion or communication with the speaker is prepared with a subject, to avoid detention we will receive that subject now, if it is the will of the audience it be received.

The following subject proposed by a gentleman in the audience was put to vote and adopted: "The Future Life—What Evidence have we of it?"

Theodore Parker once said before his congregation in Boston that the consciousness, that the sentiments of immortality, the hope of it, the idea of it, must proceed from innate consciousness. Future existence, life beyond the grave, progress in that life, all of these subjects come within the sphere of this remark; and we set out with the distinct proposition that while we shall go over the arguments for and against a future state of existence, that the proposition is the only tenable one and the only basis whatever, upon which a mind can predicate a future state of existence, rests with the consciousness of the human soul itself.

Aside from this consciousness, proofs amount to nothing.

Intellectual arguments are as nought, and physical evidence falls to the ground. You cannot by any possibility receive evidence of things that are in themselves positive affirmatives, nor can you argue your own existence. It were as debatable a subject in our estimation for some one to present the proposition this evening "are we here? have we spirit? is there such a thing as human mind?" and all the other varieties of technical, absolute subjects, that are not capable of being discussed.

There are a class of subjects in the universe of which there is one that is like a mathematical proposition. It may be elucidated, elaborated, expounded in its parts, made clear and apparent; but it must prove itself. A distinctive mathematical proposition is lifeless; hence the immortality of the soul is like one of the propositions in Euclid, or like those established fundamental laws that admit of no discussion because they admit of no question. Nevertheless, discussion has been raised on this self same subject.—Arguments pro and con have been used. The theme used to be a fruitful one for discussion the 19th century. It is said there is a large class of thinkers, materialists, unbelievers or religionists who doubt the soul's immortality. We have yet to see one. It is said that there is a large class called Atheists, a large class called Deists. We know of what they are composed. It was said that the French infidels did not believe in immortality. That Volney, Voltaire and all of that school, that Thomas Paine of your own country and their various followers, were disbelievers in the future state. It is not true. It is said of the German metaphysicians or theorists, that they doubted the future state of the soul.—Not at all. It is said of modern materialists, scientific men, liberal thinkers, that they are infidels, and finally that they disbelieve in immortality. All these statements are untrue. The disbelief which is prevalent in the world refers especially and wholly to given statements of given conditions of the future life, and not to life itself.

There is no thinker, no scientific man of this day but what believes in the eternity of mind, for mind is life. The only question to be decided with that class of minds is the identity of the individual mind, the "you" and the "me" in that future state, and the various stages of that existence. The infidels in the world comprehend every one excepting ourselves. We are orthodox; every body else is heterodox. Every individual says that to himself. Every one that does not believe as we do is infidel; every one that believes as we do is a believer. This is the case of the infidel man. He regards the orthodox man, the strict religionist, the ritualist, as the most perfect infidel. This is true of every one, who is not of our denomination or way of thinking.

Now to make this clear, we state as a proposition which cannot be successfully contradicted that no individual, thinking, ever doubted absolutely, wholly, in toto, a change of existence of mind, but all liberal thinking minds have doubted and continued to doubt the alleged form of that future existence, and it is upon this, and not upon the proposition of immorality itself that the discussion always ensues.

Now, in one word, we can decide the question of immortality.

Matter is a compound and yet it is alledged by science that the primitive substances of matter, the actual primates themselves are not destructible, no matter what changes occur, or through how many ages they may have existed, that there is absolutely no destructibility to ultimate atoms; hence, that matter itself is eternal.

Now, whatever mind is composed of, as these learned gentlemen do not pretend to decide, whether it is a sublimated condition of matter, whether it is the result of organization, whether it is a function, as the outgrowth of matter, or whatever subtle theory fascinates them by its delusion, it must be proof to them that if sublimated or refined, if highly perfected or organized, the substance of which mind is composed must be immortal. But these learned gentlemen fail. There is no fresh information to be derived from them when you ask them of what mind is composed. If it is a combination of matter, what particular combination of matter will produce mind? If it is an outgrowth of matter, what particular outgrowth is it? Of what material is it composed? What are its component parts, and why not solve it in the crucible of chemistry or test it in the various illustrations of science? They cannot answer, and hence their proposition must be rejected. But we allege, and here we follow the negative reasoning of the German philosopher, Kant, that mind is not a compound; that as a primitive substance, and therefore incapable of destruction, that it is not composed of any other substance or thing; it is not the result of matter; that it cannot be combined, destroyed, created, produced, or in any way affected by the change of matter except in its manifestations. Hence that mind a *priori* must be immortal; that all the phases, broken fragments and imperfect manifestations of mind are not attributable to the lack of combination of matter, and that the perfect indestructibleness of mind itself constitutes the only chief and sole argument of the immortal state.

With this proposition, we commence our argument concerning the future state, for mind you, if mind is the result of any combination of the physical body, the product of organization, *then*, when that organization ceases, the mind also must cease. If it can be shown that organization produces in any instance mind, instead of mind producing organization, that instant the plea for immortality ceases. But it never once can be shown. On the contrary we know that it is a law of matter and organization, that there can be no law without a law maker, that there can be no organization without mind; that mind is essential, whether it be the mind that is manifest in all nature, producing and outworking its various organic forms, or the mind that is inherent in the human spirit producing and outworking the functions of the human body. This being true, the proposition of the future state is self-evident. It requires no proof, and can only be elucidated by taking it as a distinctive proposition affirmatively. Admitting mind to exist which you all do—every one who is here supposes himself to be possessed of mind, a spirit, a distinctive intelligence, without which intelligence your bodies would be nothing.

We can alledge that without your bodies your minds are something. For while dependent upon the body for its mechanical functions, it is not dependent upon the body for its perceptions of truth, a distinct perfect idea is conceived by it. It is not dependent upon the body for that conception, the senses may aid its elaboration.

Then we begin with the starting point that the first proof of the *future* state rests with the proof of this state. You all have evidence of your existence here, and it is not simply the evidence of the senses. Were every sense closed; were you blind, deaf and devoid of taste and smell, if it were possible to conceive of a human being thus constituted, still would the spirit, the mind strive in some mechanism to give evidence of its being. Cases of alleged idiocy, the blind, the deaf and the mute, those who are imperfect in all their senses, give palpable proof of a positive mental existence, separate from this physical body, aside from this, mind performs certain functions and actions upon the body, not the body upon the spirit as is often alleged; hence, to prove the existence of the spirit here, is distinctively to prove its existence hereafter. Or it may be said as it undoubtedly will be said, we know these things, we know that mind exists here, we have evidence through all our senses of the result of mind, of what mind has done, and we are indebted to it through our senses for the various processes of human communication, (and you are indebted to your spirits for permeating this matter that is called your bodies and endowing it with life and vital sensation,) still, every one acknowledges that beyond the senses is something which the spirit knows, that is not communicated to matter, and oft times you realize that the physical body is not equal to the spiritual growth. A beautiful legend is related by Jean Paul Richter, the famous German novelist and poet, illustrative of the inevitable longing and superior power of the human spirit. He said that after language was invented in the earlier days of the world, human nature became so exalted and so conscious of its high spiritual powers, that a special prayer was sent up to heaven through one of the Muses that visited the earth, that some better means for the interpretation of human feeling might be invented than language; that all signs having been tried, all mysteries solved, the various processes of communication having been fully exchanged, and even the high art of poesy having been brought into requisition, and the gods upon Olympus having been consulted for their richest choicest expressions, then, when one after another of these gifts had been tried, the human soul still unsatisfied, longed for, and prayed to the Gods for a higher expression, for something still greater that could express human feelings. Words were inadequate, sighs and all common sounds had been produced in vain, and finally the Throne of Grace was moved by the earnest petition, and at last there dawned upon the earth the harmony of music, music in its conception and music in its artistic production. Never better than through this, can feeling, passion, prayer or aspiration be depicted. We know that the soul of music is in the mind; we know that Mozart, Bethoven, Handel, Hayden, all masters of melody would have sung their songs in spirit, without the aid of mechanism, as well to themselves as though they had been written on parchment and transcribed by the musical instrument. To communicate this knowledge to souls less gifted, it must needs that they have the material interpretation; but thousands of chords of this perfect harmony have been dreamed of in the brains of musical masters, and have never reached or vibrated on mortal ears; yet we know undoubtedly that they were real, tangible, absolute existence. This is but an illustration. It only proves in its own way how imperfect is sense, how perfect is thought. It only proves in its own way how impotent is matter unmoved; (upon?) How potent is mind to control and act upon matter. Following this, comes the innate, the absolute, the undeniable consciousness to which we referred in our opening remarks.

But before falling back upon this we will state other arguments not *a priori* but *a posteriori*, which are in favor of the future existence of the soul.

First: the testimony of the senses and this must of necessity be predicated upon actual sight, hearing or other occult evidence. Now, when we state that except through material agency, no material human being has ever seen, heard, felt, or in any way perceived the spirit, we do not refer to the perception of the mind, but we mean physically. For instance, that your physical sight is not accustomed to, nor can it discover the existence of a thought in the atmosphere, while the brain more active and readily attuned, can sometimes perceive a thought before it is uttered. That the human ear is not attuned to the sweet harmonies of perfect silence, a silence,—however, that may be filled with momentuous thoughts. Therefore, you have never heard one another think; nevertheless none of you doubt that there are times when with the rapidity of thought, emotions, feelings, and sentiments, can be conveyed from one mind to an other without the process of hearing. None of you have ever heard an angel speak. Doubtlessly you have in spirit been breathed upon by these rare inspirations. But this is to illustrate that occult, positive physical evidence can only be proved, by the spirit employing occult, positive or physical substances. Now in proof of this, the miracles recorded in the scripture, the various testimony of all nations of the world in reference to the supernatural performances, the inspired works, the recorded accounts of the various leaders of religious denominations, furnish a long list of physical testimony whereby it is alleged that some outside power has actually, positively and undeniably moved physical substances to the communication of knowledge—now you in physical substance moves, none of you take it for granted at once that it is a spirit, or that it is supernatural, because science to day has reduced these things to absolute knowledge, and you know that they are controlled by laws, by the general mind of the universe. But when decided, distinct positive evidence has taken place, you know that it must have been given by decided, distinct and positive mind. There are only two sources whence human intelligence, capable of being understood by human beings, can proceed. One is *that* human intelligence that is all around you, is manifested individually in each, and has its ordinary or extraordinary methods of expression. The other is that intelligence which is outside of the human body. Now, whenever a substance, a table, a stand, a chair, a human frame is acted upon by an intelligence that indicates thought, feeling, wishes, desires, attributes of humanity, there is but one logical conclusion, and that is, that it comes from a human spirit, and, if it acts upon other substances than a human body, that it comes from a disembodied human spirit.

The legends of the Indians, the Zend-Avesta, the Koran of the Mahometans, the various books of the East Indians revealing their communication with the spirit Vishnu, and the power and perpetuation of the divine Ram, all give a series of manifestations called physical, tangible, and upon these are predicated their religion. The Hebrew record is entirely predicated upon the account. Its religion is upon various supernatural (so called) manifestations, whereby a spirit or spirits (so called) communicated distinct, absolute, and decidedly human thoughts to the leaders, Ramases and Moses. Now, there is but one of two conclusions: Either this is wholly a fabrication and is the work of Ramases and Moses, or of the early prophets, or they have foundation in fact. Christians, have a revelation in the life and works of Jesus, of Nazareth, which the Hebrews reject, but which, nevertheless, form a collateral testimony of the Spiritualist of those records, all that is claimed of them as spiritual there, is only referred to as showing that one or the other phase of human testimony must be accepted. Either that angels were seen, that Moses did see in the burning bush the evidence of God or his God, because there were many in those days, and that he and the children of Israel were led by the Shekinah through the wilderness and across the waters of the Red sea; that those symbols and signals were given to him; that there were tables upon which the Lord wrote his laws which he gave the Hebrew nation, and that through all that time and through all the history of the prophets and seers, there were visitations of men and of angels, each of which terms are employed ambiguously, or that the whole is a pure and entire fabrication, and that all the sacred writings of all the nations of the earth are wholly and entirely without foundation. If this is the case, then mankind are devoid of truth; there is no possible reliance on human testimony, and we may reject profane history upon the same basis, the world never has existed, the heroes of the world have had no existence, and to day you are living a life of charm. If it be so, you may reject one another's testimony, or the recorded account of any human evidence, and say that it has no foundation. But aside from historical facts, leaving out the sources of inspiration which seem to satisfy the religious world, though they do not satisfy a large portion of mankind outside of that world, we will take the present day.

You have no authority for a future state of existence, except to compare the records of profane and sacred history with common sense, with the promptings of the individual soul. But lacking any further testimony than this, a large share, the majority of mankind, accept the idea of immortality, of a future state of existence in some form. They only reject that distinction, special form set down by a single class of worshippers. To-day are come to the class of religionists outside of the church, all that believe in the souls immortality, and say, "What evidence can you have?" They reject the sacred chronicles as being the productions of superstitious ages, or the intelligent production of educated leaders or priests who designed to subjugate the people to ignorance, and therefore indulged in witchcraft, sorcery and all those things which are capable of being demonstrated by science; and what evidence have we to-day? The records of humanity show in most all religions, that they are capable of great mistake, —that fraud and bigotry have contributed to make up the sum total of testimony which, after all forms no fit record. We are, therefore, at a loss at the present day to determine any positive proof of this future state. If the whole history of the world, and of all mankind is to be rejected; if the testimony of the records of all religion is to be considered as fraud, if we are not to receive anything of the inspiration of the past, why, then, indeed, the mind might be left entirely without a refuge, and might say there is no proof except for this, that, in every age, among all classes of people, believers in religion and unbelievers, have occurred certain manifestations, or a class of mental or physical facts, that have never been explained, and that to this day, remain as profound a mystery, on any other hypothesis than that of the future state of the soul, than as though there had never been a work of discussion on the subject; and among these classes of demonstration we refer to the mysteries of the Delphic Oracle, and the wonderful proceedings in the mythic caves, and the Trogan Oracles themselves, and all those spiritual manifestations that occurred outside of the church, but cotemporaneous with the Christian religion.

Then we have the traditions from the aboriginal nations of the surface of the globe, whether the Sandwich, or the Feejee Islander, the remote Japanese or your own North American Indians, to show a simultaneous corresponding idea prevalent through all the world at the same periods of time concerning the future state. That they vary as to the conditions of that state is natural, but the fact remains full and clear as a point of history. Then we have also those singular phases known in ancient times as witchcraft, and which in latter days has been resolved into a science. To-day, the physical senses can establish one of two facts; either that there is an intelligence capable of producing occult, tangible and physical manifestations floating around in the atmosphere, or that this intelligence must be the result of departed spirits.

If you reject the testimony of past ages, of historians, of biblicans, of Christians, of Hebrews, of Indians, Persians, Japanese and North American Indians, then you must believe the testimony of your own people; educated in your own way, subject to the same methods of thought that you have been subject to, and equally capable of belief with yourself, and that is this: That there is in the world to-day, a class of *manifestations* called *spiritual*, by which it is shown that intangible insensuous objects manifest intelligence, consciousness, senses, identity, and this is uniformly, absolutely without any control, voluntary or involuntary, of persons that are still in the body. One of two things must be true. Either that there is a dual nature in every human spirit here that must cause you, each one of you, to do something outside of yourself, unconsciously representing another individual and claiming to be another human person, or else that there is an intelligent, active individual life when the human spirit casts off the physical body. One of these two horns of a dilemma must be taken by any honest inquirer. This is proof number one. The proof corroborates all the manifestations or nearly all of a similar character, recorded among the various religious believers of every age, and without this proof that corroboration would not exist. This is the proof that comes to the senses. If is positive, undeniable, absolute, that things move without human contact, that they manifest human intelligence, that they claim to be human identified beings.

Second: Then comes the intellectual proof which is this: That the mind must come from some source; and as we stated before that human beings must possess the capability of unconsciously personating, representing and deceiving, not only themselves, as being second persons, but also of moving physical objects without any volition of their will, and without any contact. No man of science, of any experience or vastness of research, has ever yet been able to place his weight upon a table or set his chair in a given place, and move it by the force of his will, much less respond intelligently to questions, and avow himself to be another person; but this class of manifestations to which we refer is capable of producing these things. They occur daily throughout the United States and the civilized world, and constitute a part of the future state of existence.

These manifestations, however, may not suffice since the spirit can only be reached through spiritual phases and forms of evidence. Hence come the intellectual evidences that this same chair or table or, perhaps, the child's hand or a person's hand is automatical to write, that a slate and pencil are placed under the table and words and sentences thereon written and signed in the name of a person that has lived in this world; that everywhere uniformly and without preconcerted action, these manifestations claim to be the work of departed spirits; that every where uniformly and without preconcerted actions, and almost simultaneously, they claim to have lived in the world, and now have an identity. They give for their proofs of identity, their name, place of residence, who were their friends, what their occupation was, how long they have been dead. Their methods of thought are embodied, their manner, form of expression and finally in the intellectual phases of the control of the human mind by this other something, it comes to an entire and palpable evidence of their personality.

The intellectual phase is this, that human brains, human organizations are siezed upon by an outside power not within their volition. Sometimes it is a child, sometimes it is a gray haired man, and made to discourse in a manner entirely foreign to their own ideas, their education, their opportunities or their own suggestions, that it has no connection with their will, (but on the contrary they often try to prevent it,) and accompanied with positive evidences of another identity, announcing itself to be this or that departed person, great or obscure, as the case may be.

The third proof comes to the individual himself, who is thus acted upon. Now when you raise your hand, you are aware of doing it, when you take a pen to write, you are conscious of the volition. But if something takes your hand thus, [grasping her left hand with her right] you know that it is not your will. If your hand is sized and writes without a thought passing through your brain, you know it and this is positive unquestionable proof to the individual acted upon; and in case it is a chair or a table it is unquestionable proof to every body else. Then in these manifestations or utterances, there are all varieties of phases added to this, that infants are made to discourse music which they have never learned, made to speak languages that they have never been taught or never heard uttered, made to deliver ideas and discourses upon abstruse propositions in science, which they by no possibility could have learned, and finally are endowed with the gift of poesy, music, language and all knowledge which it were utterly impossible for them to have acquired, and could not proceed from any other source.

Again, this intelligence communicating now, and the intelligence visiting Jesus, and John upon the isle of Patmos, and the apostles and the syrens of old, claimed to be a departed spirit.

Now this is an affirmative proposition and unless it can be disproven, it remains a fact until it can be shown that a discourse, a communication, an utterance, a manifestation does not proceed from a given source when it claims to, there is no room for doubt or question. Hence if Theodore Parker, if Daniel Webster, if George Washington, if your father and your mother,—your sister, your child and your friend, claim and give evidence by all possible ways of identity,—that they are manifesting and communicating, you can by no possibility question it until it is disproven.

The fourth and final argument in favor of the future state is that which inspires and imbues all minds, and which determines properly this inquiry;—a consciousness within the soul itself. All law, all science, all art, all mathematics fail before the simple proposition, "*I feel it*." If the human soul is endowed with any sense, if all these various attributes of mind which are so imperfectly expressed here, become united in one individual spirit in the world of spirits, that sense is perception, consciousness. And when intuition visits a human mind, when any truth flashes upon it, when any thought heretofore obscure becomes radiant and perfect, that is evidence that the soul is superior to matter. Its immortal aspiration, its longing, its yearning, its seeking, is in itself a prophecy of the reality. All the requirements of your physical nature are answered.

In the vast recesses of the earth, nature's storehouse is filled with everything that is demanded for human comfort or progress. Beds of coal, layers of iron, veins of gold and silver, islands of precious gems, vast seas of oleaginous fluid are stored away by the great hand of nature for human use, whenever an age or epoch in human history is required then, some daring adventurer,—some human genius, endowed with more prophecy than he knew, has revealed them to the astonished gaze. The world had but to ask and lo! light dawned on the magnetic needle, pointing to guide the mariner across the deep. The world had but to ask, and the printing press came with its thousand tongues, to diffuse the history of these discoveries, and the world had but to ask, and the art of navigation was perfected and a new continent across the ocean was discovered. You had but to utter the demands of commerce and remote regions were brought together by the fiery breath of steam. You had but to ask and the rail road spanned the continent in every direction to facilitate the working of commerce. You had but to ask for light when the consumption of oil from the giants of the deep was exhausted and all nature unvested her bosom, and there was a magic light. You had but to ask and gold and silver and precious gems were yours. You had but to ask and magnetism and electricity, pervading lightening, became the bearer of thought feeling and expression. You had but to ask and the continents were made as one by the voice of an innate spirit that you see not, and hear not, and only perceive in the lightening's flash, but which lies fathoms deep in the ocean, and is but the Atlantic Cable.

You had but to ask for all these things. Now, if the soul of man is still unsatisfied with the accumulated evidence, if it is still unsatisfied in its longing and immortal craving, and asks for proof of immortality, it has but to ask and see. Within twenty years the gateways of eternity have been opened; messages have been conveyed; message bearers have been raised up, and a line of communication established between the two worlds. If it was important to science, commerce and national progress that two continents should be thus bound together, if it was important that the power of steam should be made the great burden bearer of the world; if it was important that the magic fluids and forces of nature should light simultaneously large cities, then can it be possible that the Great Conservative Power of the universe,—the Divine Benediction,—the Great Power that has laid in store all these wonderful treasures for human use, has left one question, one longing, one desire, more important than all, unsatisfied, unanswered.

Before the planet Neptune was discovered, the astronomers in the Old World were saying:

"*To make this plan complete, this geometric ratio certain, there must be another star yonder, beyond the reach of our telescopic range of vision.*"

The eye of mathematical faith had seen it there,—the student had beheld it glimmering through the midnight lamp when he drew the circles of the solar system and measured their geometrical relation to it. Sure enough, when, within the last century the most powerful telescope was brought to bear in that portion of the heavens, there was the remote star glimmering away, as though it had been discovered countless ages ago, as it undoubtedly was created. So with the eye of faith, the eye of spiritual science, the eye of absolute certainty, minds of the past have said:

"*Somewhere in all this range of spiritual truth, there must be a means of communication between the two worlds. The gateway of death must be unbarred and there will be discovered a mental telescope, whereby we can see the fixed star of immortality gleaming and know that it is there.*"

The telescope of modern science, whose premonitory symptoms were mesmerism and psychology, has at last been pointed in the right direction. It has swept around and around the circle of cause and effect—around and around the circle of religion and science, until at last it has pointed its lens directly in range of the star that reveals with certainty the future circumstances of the human soul. It gives three fold evidence; physical proof, mental proof, spiritual proof. The last is greatest, since the spirit alone can judge of spiritual things, and thus opens the wide vista of knowledge so positively, so undeniably, that those who have traversed it can tell of its truthfulness. But of this proof, we can only say, pursue it even as the astronomer pursues his science, the chemist his, the geologist his. In one night, in a single hour, you can be made familiar with all the evidences. We can only say, study your souls as you do your bodies,—pursue the science as you do any other. Make the lamp of the human spirit the subject of your inquiries and investigations, and like the happy astronomer who triumphed in the exercise of mathematical faith, you, too, shall triumph in the certainty of spiritual knowledge.

Greatest and best of all, and divinest evidence, is that which comes to the human spirit in its hours of exaltation, in its moments of intuition, and inspiration, when it is brought directly in contact with the upper world. There is no questioning,—no setting aside, no pushing away. The senses may cry deception, the intellect may say it is false, but the spirit, calm in the majesty of its own intuition and certainty, rests upon the mountain of truth and will say: "We know whereof we testify." It is not blind faith, it is not fictitious logic. It is the certainty of absolute knowledge, that causes every human spirit to shrink away from error, darkness, oppression and bigotry.

Such, in brief, and only in brief, are the evidences to be adduced of the future of the soul. Of them all, and of their various bearings, we have not time in one brief hour, to discourse upon.

No atom fades. The sea girt shore
Filled with its waves of drifted sand,
Seems singing on forevermore,
And bows its white locks on the strand.

But every grain is counted there,
And every atom hath its place;
God knows in his all-potent care,
Each grain of sand, his life can trace.

Nothing is lost. The dewy drop
Trembling upon the leaf and flower,
Exhaled by sunshine and by art,
Becomes a new, a potent power.

Then in the clouds obscured, the sun
While thunder voices filled the air,
The rain soft dear ads again
And blooms upon the flower fair.

The human spirit, deaf and strange,
Exhaled from God's own perfect heart,
Down to the earth its course must range,
And then o'en like the flower depart.

Until at last, God calls again,
From out the deep cerulean sky,
And lo! the soul awakes again,
To know that living, it must die;

And dying, it but lives again,
And meets the spirit of God's love,
Taught by all hours of care and pain,
That life begins with love above.

Then sweeping through the azure dome,
As sweep the stars with massive tread,
Lo! the bright beings from their home,
Whom you have numbered with the dead,

Sweep round and round above you now,
Twining the flowers of their home,
Until upon your waiting brow,
Climbs one bright word that bids you come.

Come back within this ray of truth,
Receive the crown of endless power,
Twill guide and guard you every where,
And lead you to heavens perfect bower.

Original Essays.

For the Religio-Philosophical Journal.

Practical Religion.

BY D. P. BAYNER, M. D.

There has always been a time in the history of every religion when it was commended through some of its practical works to those minds who were developed to its peculiar plane of action. Thus, the Hebrew's faith, that he was to enjoy the rich fruits of the land of the heathen, met the approval of the spirit of selfishness that to-day is the ruling principle of those who adopt that religion.

The Mahommedan combined the idea of force from the Hebrews with the Apocalyptic idea of the Christian, and labored to force subsission to Allah, and Mahommed his prophet, by fire and sword.

The early Christian religion was based upon practical works of healing and general works of genuine charity and goodness: and while this feature was retained as the symbol of their religious faith, amid all the persecution and opposition it had to encounter, it spread rapidly and became a power among men.

It was only when it joined itself to the "scarlet woman" of Babylon, and went whoring from its first love, that it lost its power for good and became the jailor of conscience, the condemner

of reason, the propagator of ignorance and the bane of general goodness, charity and love, the destroyer of social peace and domestic virtue.

Instead now of being a protection and refuge for the poor, freely imparting the healing influences poured out from the angel-world to relieve their bodies and instruct their minds, it has become a shield to the wealthy criminal, and tramples upon the poor brother or sister who cannot support the extravagant gew-gaws of fashion, and pay liberally for pew rent and priest tax.

We do not write at this time, however, so much with the view of arraigning the various religions for condemnation, as of drawing inferences from their sad departure from the practical lines of virtue, truth and goodness, or from practical works of healing, harmonizing and spiritualizing mankind; and by the comparison, the more clearly to discover our true work as progressive minds and Spiritualists to whom is given the glorious knowledge of immortality, and the high privilege of communing with the world of life.

The time has now fully arrived in the unfoldings of spiritual truths and progressive ideas, for those who have been the recipients of the light of life to "show their faith by their works." It is the selfishness manifested in all the different forms of faith, controlling the actions of those professing to believe in them, that prevents them from accomplishing a greater good than they actually work out. But now, while the mighty host of those noble spirits who have gone before, have crossed the river to help us who still remain on this shore to work out our own salvation and to assist us in elevating mankind to a higher plane of spirituality and useful ness, they have the right to expect of us more than a passing recognition—than a simple acquiescence of belief in what they present.

If, therefore, we would be "workers with God" and co-workers with the angel world, it becomes us to engage in something more fitting than windy words or pharisee faith.

Let us enquire then, what are we to do as Spiritualists, to faithfully discharge the responsible trusts resting on us and reposed in us?

It is not enough that we possess organizations through which loved immortals can breathe living, burning thoughts and explain divine realities. It is not enough that we have been *made* to know that we are immortal,—that we have realized, in part, our nearness to the spirit world,—that we have verily seen the ladder which Jacob saw, and have stood at its foot and held sweet converse with those ascending and descending.

All this, we say, is not enough. Something more is required, and that something we must have,or must become, before we can be complete in our own natures and accomplish our share in the great work allotted us. In what, then, are we still lacking?

We answer: We must so order our lives as to become the worthy companions of those elevated intelligences who have found in us organizations through which they can act,and must incorporate, as far as possible, into our inner being, as our own goods and chattels, the living truths they have caused us to utter.

They must not only be inwrought into our inner beings, but they must also be worked out into the practical realities of every day life. To do this requires self culture and education. Self culture, so as to bring ourselves under the constant influence of the truths received, and education to enable us to understand our true relations to surrounding nature—to man.

Clothed upon with the mortal, and to the man immortal, to understand, as far as possible, the laws of our being in relation to all these and to so order our lives, in all things as to carry them out to the full attainment of the object proposed.

The age demands workers, the cause points out a work. To educate mankind, in early or in later life, word-teaching and object-teaching must be combined, if we would be successful in imparting the highest knowledge of the subjects taught. To benefit, elevate and aid them in progression, preaching must be accompanied with real practical works; to aid, elevate and make mankind better, wherever dispensed.

Science, as taught under the coatrolling influences of theology, has nearly reached the ultimate of its possible usefulness. Hospitals for the sick are now conducted under the strictest rules of those twin brothers of selfish arrogance and stupid bigotry, and hundreds, perhaps thousands, are prematurely born into another world on account of being subjected to these influences for the want of something better.

Now, let one of our mediums become sick and be thrown under this dark shadow, whose magnetic influence chills the very vital forces in every nerve fibre and in all their life-current, and if their spirit is not driven entirely out of its earthly house, we do not wonder that it, often becomes so cramped and tortured therein, that it seeks to wander abroad, and another case of "insanity from Spiritualism!" is heralded to the world.

What we want then, what the age demands, is hospitals in all our large cities under the control of our best clairvoyant and healing mediums, who can work harmoniously with the angel world and with each other, in restoring the sick to health and in conveying to them a knowledge of the laws of health and life, to enable them to retain it in the future.

We say clairvoyant and healing mediums.—Let us explain a little. No one healer of the present day combines all the necessary qualifications to reach every case in all the different temperaments and nervous conditions, and few, if any, can tell exactly to what cases they are or are not adapted.

Therefore we would have different temperaments and organizations, or conditions of healers, combined and directed by a developed and practical "clear-seer," in order to meet the wants of the different cases at once, and to accomplish what no one of them could separately attain.

To us, this, in connection with the Children's Progressive Lyceum, seems to be the great practical work of the age. It will not only afford an asylum to the invalid, where angel sympathisers can reach them, but it will unfold, educate and develop our mediums in a manner superior to that taught in the "Books of Physic," or conveyed in colleges in the interest of theology. And those souls touched by angel fingers through our mediums, will become attuned to those divine inspirations that when once set in motion will vibrate through every fibre of the breathing world.

To this object—to this work, my dear loved guides are steadily pointing me and directing my attention to the broad West with its open, generous hearts and progressive minds as the proper place to commence my labor.

To carry out the work to its fullest success will require the co-operation and aid of our friends in that section, to whom we propose shortly to appeal in person for the necessary assistance. Our plans are drawn by abler minds than ours, and the details are simple. We propose to raise a capital by joint stock and donations, where all who contribute, or their friends by their order, to aid the enterprise, can be treated at any time to the full amount of the sum subscribed or contributed; and when not so called for, to be applied from time to time to the relief of those unable to pay for care and treatment, for after it is once established, the Institution will become self-paying and dividend-paying to those stock holders who desire that return on their investments; while at the same time its benefactions can be dispensed to all within the limit of their means.

In this great work we expect a response from all noble minds who desire to see a practical religion worked out; and our holy cause, that lifts man in his lowly estate in the flesh, into communion with the elevated intelligencies of the angel world, advanced, until all mankind strike hands with the heavenly throng across the River, and unite harmoniously in the great work of spiritualizing the race.

Friends! brothers! sisters! Let me hear from you, that the watchman in his visits may have cheer.

Erie, Penn. Jan. 18th, 1869.

[Published by request.]

The Declaration of Principles and Constitution of the First Reform Spiritualist Society of Kent County, Michigan; Formed December 26th, 1868.

PREAMBLE.

Recognizing that, in the grand march of human events, the time has fully come when all true spiritualists, as lovers of high religious sentiment, and moral purity, should take a decided stand for what they feel to be truth and right, and recognizing that a longer silence must place them in a false position before the world, to the detriment of true Spiritualism and the good of mankind; and recognizing intellectual attainments and moral purity as primary objects of the Spiritual Philosophy,and, while carefully avoiding all mere matters of opinion, as a "creed," yet ,recognizing the setting forth of Principles,as fast as the truth becomes AXIOMATIC to the enlightened perceptions, as an aid to the accomplishment of the great ends of human life, moral purity and spiritual development:

Therefore, we, the undersigned, feeling the need of a Spiritual Organization with a recognition of fundamental principles, do hereby band ourselves together as a religious body, with the following Declaration of Principles:

1st. We recognize a Divine Spirit working through beautiful Principles, by unchanging laws in nature, as made manifest by the Wisdom of the Universe; that Wisdom we cannot instruct; those laws we cannot break—those Principles we cannot change—that Divine Spirit we cannot fully comprehend.

2nd. We recognize the Universal Brotherhood of Mankind, and while we recognize the law that systematizes, and centralizes quantities, as in societies and nations, we do not forget the great bond of Human Sympathy that binds us in the "common whole."—Recognizing Universal Brotherhood, we must recognize Moral relations, and recognizing moral relations, we must hear the voice of duty,recognizing duty we must also recognize man's moral responsibility; recognizing moral responsibility, we deem it obligatory upon all to preserve their own usefulness and respect the rights and happiness of others.

3d. We recognize right as right eternally, and morally,no amount of reasoning can make a wrong right, nor ever long it may be pursued.

4th. We recognize the great commandment, old as the world, and new as the newest dispensation; Love one another; and as cardinal virtues,

Truthful speaking,
Probity in dealing,
Refinement in language,
Temperance in eating and drinking,
Chastity of the sexes,
Strict fidelity to the marriage vow,and the sacredness of parental relations.

5th. We recognize the continued progressive existence of the soul after death with all its identities as an individuality,and its power to commune with Spirits yet in the earthly form.

6th. We recognize the infinity, and indestructibility of Good,; and Evil as dependent upon conditions born of the PREVENTED action of the faculties of the human mind, therefore FINITE,and subject to the control of the will of man, and can be overcome by us, through knowledge.

7th. We do earnestly recognize the great law of progression, and as earnestly conjure each other to keep strict watch, and ward from the judgement seat of our own consciousness, over each thought and line of conduct,that our feet may not be drawn from the upward path of peace and righteousness.

8th. We, the undersigned, do solemnly pledge ourselves before man and the heavenly world, to strive to understand, and exemplify in our daily lives and conversation the above principles, and by all Constitutional means in our power, aid in blotting out ignorance, bigotry and crime from the world.

Our Children.

"A child is born; now take the germ and make it
A bud of moral beauty. Let the dews
Of knowledge, and the light of virtue, wake it
In richest fragrance and in purest hues:
For soon the gathering hand of death will break it
From its weak stem of life, and it shall lose
All power to charm; but if that lovely flower
Hath swelled one pleasure, or subdued one pain,
O who shall say that it has lived in vain?"

For the Religio-Philosophical Journal

Taming the Little Wild Bird. No. 1.

A Story for Little Children.

BY AUNT LEONORE.

Last week the kind editor of the JOURNAL had to take a little story from another paper for the little boys and girls to read, whose parents take his paper. Now there is one Aunty that loves little children dearly, and she thinks the little ones that belong to the JOURNAL should have a story of their own, and not have to borrow of any other paper. Perhaps your parents are not all of them able to take a paper that is made on purpose for children, and for such ones we will see if there is not something just as good left as for the favored ones.

When I was a little girl there often came to our house an old lady that we children called Gandy Benjamin. I suppose the name Gandy was given her by some little prattler that could not say Grandma. Where she came from, or where she went from we did not know. I suppose she was a poor old lady that had no home of her own, where she could sit down quiet and happy,to think over her long life, or rock herself in her nice easy chair,or work a little around the house when she felt the need of exercise. She may have had relatives who let her stay with them, and who were kind to her, but all that I can remember is that she would come to our house about twice a year, stay a few days, and so make visits all over the village in the same way. And I remember too, that she said she liked to go where there were good little children, so I know that she loved them. Poor old lady, the strongest love of her life had come back to her in her old age, to give her a little happiness and make her heart feel warm when all the world was cold and dead for her. Now this was forty years ago, and I a little singing, dancing, happy child then, with eyes as black as jet, and hair just as black, that hung in curls all over my shoulders. Now, I wear silver flowers in my hair just as she did then.

Almost every one who writes about or for little children, seem to think that the prettiest and best ones have bright blue eyes and golden hair. Now I think that little boys and girls, with black or brown eyes, and black hair or brown, with or without curls, are just as smart, and just as good, and as pretty as the little blue eyes, I am not sure but that I think the black eyes are a little the smartest. I will leave my little readers to settle that question for them selves, by looking into their mirrors, and among all their little companions and play-mates, and see who are the kindest, the pleasantest, and the smartest. The blue eyes and flaxen heads, or the black eyes and black heads.

I don't know what was the color of dear old Gandy Benjamin's eyes and hair when she was a little happy child such as you are now. I can only recall her as a small woman, dressed neat and plain, with a large white 'kerchief pinned around her neck and across her bosom, such as all old ladies wore at that time, and just such as the Quakers and Shaker ladies wear now. Her face was pale and sad, and her poor, faded eyes were often filled with tears; though she always spoke to us so kindly so softly and so pleasantly. Poor old lady, I think her heart was full of sorrow and sad memories, and I fear that we often teased her and tried her patience,when she was needing a quiet rest. Her advent was hailed with delight by us all, and no sooner was she secured and we were sure of her, than we, my two little sisters and myself, made haste to gather up all our doll-babies with their wardrobes sadly out of repair, deliver them all over to her, with a full history of the accidents, mishaps,and sickness of each child, since she saw them last, sure that in some mysterious way she would make them just as good as new.

Children in those days did not haye the privileges and blessings they have now, and had to make the most of what they did have. No papers were made for them, and but a very few for the older people. And primers, as the story books for small children were then called were very scarce indeed. So we had to look to the dear grandmas, kind aunties and uncles, nurses and mothers to tell us stories.

So when Gandy Benjamin came we had a feast that must answer till she came again. In the stories, my sisters fared better than I did. Dear Gandy told a great many Fairy stories, which my little sisters enjoyed very much, but when at the end of each story the usual question was asked by me, "Is it all true, Gandy, certain sure? Did you see it all happen yourself, and know all about it?" When an evasive answer was given, and I found out that it was a story made out of nothing, just to please little innocent children, I was suspicious and indignant. I wanted a true story then when I was a little girl; I wanted nothing but true stories, or what might be possible, when I got to be a "big girl." And now,my dear little friends,I want the truest stories that can be lived and acted out every day.

Do the precious children know that they are acting stories every day they live? And how would the little black eyes, and blue eyes, like to have all they say or do, written down every night, and printed in a paper, for other eyes to read. There are so many false things in the world, and so many people that tell wicked and, wrong stories about each other, and about God and about religion, that we sometimes think there is nothing good and true and pure left in this world. But there is; and I think there is nothing so good, and so beautiful as a little child.

A great many people talk and write a great deal about naughty,wicked little boys and girls. The auntie that writes this story thinks that such pious people are wicked and naughty themselves sometimes, and that there would be no naughty children to tell wrong stories,and quarrel with each other, and act very selfish if there were no naughty "big folks," to set them the example, and who do not do their duty by the little ones, or treat them at all times with justice and kindness. I do not think any dear child was ever made any better, or happier, or more truthful, by telling them stories that do not contain a possible truth, and which they must sometime find out are wholly false. And I think all such stories must pass away with the false stories of Old Theology, and all other teachings founded on wrong ideas of God and man and the relation we bear to each other and the world.

So when a little innocent child stands by my side, or climbs into my arms, and says to me, "I want you to tell me a story, please do, I will be just as good, and just as still, if you will tell me a little story." When I listen to the pleading voice and look into the earnest,truthful eyes,and think of the new born spirit,just awakening into conscious existence, and of how much it has got to learn, how much to enjoy and suffer, how much it must laugh and cry, sing and sorrow; and of all that is before it in the journey of life, my very heart aches. And I say, "Yes, dear child, I will tell you a story, and one that will bring out of your heart kindness, gentleness, patience and sympathy. I will not talk to you now of bad, wicked, sinful men and things. You will come to a knowledge of these things soon enough. I will speak to you of what you can know, and see, and feel. I will not tell you Fairy stories as the dear old Gandy Benjamin told them to me.

A few days ago I went to visit the mother of little Effie. I found her pleading for a little canary bird, just like the one she had that morning seen at a neighbor's house. Her mother was too poor,a widow in feeble health,and she could not buy a bird for her dear child. It was more than she was able to do, to get food and shelter for herself and children. And it caused her much grief and many tears to be obliged to deny her little ones every indulgence and gratification, that was so freely bestowed upon their playmates and companions.

Poor Effie's heart was almost broken, and I thought just as she did, that it was too bad that some people and some children had so much more than they could use, and thought nothing of wasting and destroying that which would give poor little children an abundance and make them so happy.

She soon came to me, and one would think to look upon her sad face and tearful eyes that she would never smile again. With a few magnetic passes over the hair, face and heaving bosom, the clouds cleared away from the sad face, the swift beating of the little heart was stilled. She knew she had found a friend that would give her all the sympathy she needed. And when I told her that my own daughter, a poor, sick, feeble child, had many times asked for a canary bird, had shed many tears over the apparent hardship of being denied the favor,her feelings were at once enlisted. And when I asked her if she would like to hear the story of how I had tamed a little wild bird, with a nest full of babies,without deprivingthem of their liberty that they love so well,and how happy it made my poor, sick child to feed and watch them and listen to their sweet songs, her face brightened up, and she was her own cheerful, happy self again, and asked with eagerness if I thought "She could ever tame a little wild bird?"

Now as the story interested Effie so much,and has given her so much to talk and think about, this winter, I thought I would write it out and send it to the JOURNAL, and see if our kind, good brother Jones would print it for the little folks whose parents take his paper.

So in this letter I will only introduce myself to you, and next week send you the story of the little wild bird that I tamed for my poor child. It is all true, and happened just two years ago.

☞ Gibbon somewhere remarks that man is the only animal which can live and multiply in every country from the equator to the poles; and that the hog seems to approach the nearest to our species in that privilege.

SPEAKERS' REGISTER.

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[To be useful, this list should be reliable. It therefore behooves Lecturers to promptly notify us of changes whenever they occur. This column is intended for *Lecturers only*, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address, leaving particulars to be learned by special correspondence with the individuals.]

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K. Graves, author of "Biography of Satan." Address Richmond, Ind.
Laura De Force Gordon,will lecture in the State of Nevada till further notice. Permanent address. Treasure City, White Pine District, Lander Co., Nevada.
Dr. L. P. Griggs. Address box 1235, Fort Wayne, Ind.
R. D. Goodwin, lecturer, Kirkwood, Mo.
O. B. Hazeltine, Mazo Mania, Wis.
A. W. Hull, Inspirational speaker, Fairfield, Iowa.
Dr. M Henry Houghton. Address, West Paris, Maine.
Miss Julia J Hubbard. Address 3, Cumston street, Boston
Moses Hull, Hobart, Lake County, Ind.
Mrs. S. A. Horton, 24 Wamesit street, Lowell, Mass.
Miss Nellie Hayden. Address No. 20 Wilmot street, Worcester, Massachusetts.
Mrs. F. O. Hyzer, 222 E. Madison street, Baltimore-Md.
Dr. A. Hunt will receive calls to lecture Sundays. Cold Water, Michigan.
Dr. E. B. Holden, North Clarendo, Vt.
W. A. D. Hume. Address West Side P. O. Cleveland, O.
J. D. Hascall, M. D. Address 204 Walnut street, Chicago.
Lyman C. Howe, inspirational speaker, Box 99 Fredonia, N. Y
Charles Holt, Warren, Warren Co., Pa.
Mrs. M. S. Townsend Hoadley, Bridgewater, Vt.
Dr. William Jordan, Speaker, Wales, Michigan.
Wm. H. Johnson, Corry, Pa.
Dr. P. T. Johnson, lecturer, Ypsilanti, Mich.
W. F. Jamieson, inspirational speaker, Belvidere, Ill.
Abraham James, Pleasantville, Venango Co., Pa., box 34.
H. A. Jones Sycamore, Ill.
S. S. Jones, Drawer 6023, Chicago.
Dr. G. W. Kirbye, speaker. Address this office.
George P. Bittridge Buffalo, N. Y.
O. P. Kellogg, East Trumbull, Ashtabula Co., O.
Ira S King, trance speaker, care of Joseph Smith, P. O box 1118, Indianapolis, Ind.
J. S. Loveland Monmouth, Ill.
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W. A Loveland, 35 Bromfield street, Boston.
Geo. W. Lusk. Address Battle Creek, Mich.
Mr. H T. Leonard, trance speaker, New Ipswich, N. H.
Mrs. L. W. Litch Address 11 Kneeland st Boston. Mass.
Mary E. Langdon, 60 Montgomery street, Jersey City, N. J
John A. Lowe. Address box 17, Sutton, Mass.
C. B. Lynn, inspirational speaker, Sturgis, Mich.
James B. Morrison, box 378, Haverhill, Mass.
Dr. Leo Miller, Appleton Wis.
Dr. John Mayhew, Washington, D. C., P. O. box 607,
Dr. G. W. Morton, Jr. Address Boston, Mass.
Mrs. Hannah Morse, Joliet, Will County, Ill.
Mrs. Anna M. Middlebrook, box 778, Bridgeport, Conn.
J. W. Matthews, Hepworth Illinois.
Mrs. Sarah Helen Matthews, Quincy, Mass.
Charles S Marsh. Address Wauwatosa, Juneau Co., Wis.
Mr. and Mrs. H. M. Miller, Elmira, N. Y., care W. B. Hatch
Mrs. E. Marquand, Trance and Inspirational speaker, 128 South Third Street, Williamsburg, Long Island, N. J.
Emma M Martin, Birmingham, Mich.
Dr. W. H C. Martin, 173 Windsor street, Hartford, Conn.
Mrs. J. Munn, Campton, Ill.
Prof. R. M. McCord, Centralia, Ill.
A. L. E. Nash, lecturer, Rochester, N. Y.
C. Norwood, Ottawa, Ill.
J. Wm. Van Namee, Deerfield, Mich
Mrs Puffer, trance speaker, South Hanover, Mass.
O. S. Poston, Blue Anchor, New Jersey.
Lydia Ann Pearsall, inspirational speaker, Disco, Mich.
Mrs. Pike. Address St. Louis, Mo.
Mrs. Plumb, Clairvoyant, 63 Russell St., Charlestown, Mass.
J. H. Powell, Terre Haute, Ind.
Miss Nettie M. Pease, trance speaker, New Albany, Ind.
Mrs. Anna M. L. Potts, M. D., lecturer, Adria. Mich.
J. L. Potter. La Crosse, Wis., care of E. A. Wilson.
Care of H. S. Brown, M. D.
Dr. W. K. Ripley, box 99, Foxboro', Mass.
A. C. Robinson, Salem, Mass.
Dr. P. B Randolph, care box 3352, Boston, Mass.
J. T. Rouse, normal speaker, box 408, Galesburg, Illinois
Mrs. Jennie S. Rudd, 140 Mainstreet, Providence, R. I.
Wm. Rose, M. D. Address box 268, Springfield, O.
Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich.
Mrs. Sarah A. Rogers, Princeton Iowa, care of A. S. Chamberlain.
Mrs. Leander Smith, Medium of Whittemore, communications Mendota, Ill.
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Mrs Mary Louisa Smith, trance speaker, Toledo O.
Mrs. E. W. Sidney, trance speaker, Fitchburg, Mass.
Elijah R. Swackhammer 177 South 4th street, Williamsburg, Long Island.
Herman Snow, Liberal Books and Newsdealer, 410 Kearney street, San Francisco, Cal.
Mrs. H. T. Stearns, Missionary for the Pennsylvania State Association of Spiritualists. Address care of Dr. H. T. Child 634 Race Street, Philadelphia, Pa.
J. H W. Toohey, Room 5, 84 Dearborn Street Chicago, Ill.
Mrs. Charlotte F. Taber, trance speaker, New Bedford Mass., P. O. box 492.
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F. L. H. Willis, M. D., 27 West Fourth street, New York.
Dr. E. B. Wheelock, speaker, New Hartford, Iowa.
Mrs. Fannie Wheelock, clairvoyant, New Hartford Iowa.
E. V. Wilson, Aspbard, Ill.
Mrs. N. J. Willis, 3 Tremont Row, Room 15, Boston, Mass.
Mrs. M. J. Wilcoxson will speak in Onarga, Ill., during June. Will receive calls for March, April and May, in Ill. and Wis. Address, Care of S. S. Jones, 84 Dearborn Street, Chicago, Ill.
Henry G. Wright. Address care of *Banner of Light*, Boston, Mass.
Mrs. E. M. Wolcott. Address Danby, Vt.
Mrs. Hattie E. Wilson, (colored). Address 70 Tremont street, Boston, Mass.
Elijah Woodworth, inspirational speaker, Leslie, Mich.
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Miss L. T. Whittier, 462 Sycamore st., Milwaukee, Wis.
Zerah C. Whipple. Address Mystic, Conn.
Mrs. S. A. Willis, Lawrence, Mass., P. O. box 473.
Mrs. Mary E. Withee, 182 Elm street, Newark, N. J.
A. C. Woodruff, Battle Creek, Mich.
Miss H. Maria Worthing, Oswego, Ill.
S. B. Wortman, Buffalo, N. Y., box 1454.
Mrs. Juliette Yeaw, address Northboro', Mass.
Mr. and Mrs. Wm. J. Young, Boise City, Idaho Territory.
Mrs. Fannie T. Young. Address care of Banner of Light.
E. B. Wheeler Address care of Banner of Light, Boston, Mass.
Samuel T. Young, care of E. H. Gregg, Fort Dodge, Iowa.

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All communications for the Illinois State Missionary Cause will be acknowledged through this paper each month.

Contributions to be sent to Mrs. JULIA N. MARSH 324 North Dearborn Street, Chicago, Illinois.

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☞ Those sending money to this office for the Journal, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

S. S. JONES, ... Editor

☞ All letters and communications intended for the editorial Department of this paper, should be addressed to S. S. Jones. All business letters to John C. Bundy,

84, Dearborn Street, Chicago, Ill.

The Pe is mightier than the Sword."

THOUGHT, ITS PECULIAR EFFECTS ON THE PHYSICAL ORGANIZATION.

The laws of God as manifested through man in various ways, are, indeed, worthy of careful study. Law, in one sense, may be defined, "A rule of action," but the laws of God that are manifested through the instrumentality of man, require a different definition, for it is no "rule of action" that requires us to retire to bed at night and seek "balmy sleep." God's laws are compulsory, and *can not* be resisted with impunity by his children.

Confucius once said: "Man is a two-fold being, one spiritual, the other physical; the laws which govern both so intimately connected that it is impossible to resist them without both suffering therefrom." His views were correct. Violate a moral law and the bad effects thereof are at once transmitted to some extent to the physical organization. Frighten a mother by presenting to her a hideous, poisonous snake, and how quick her child in embryo receives the blighting effects thereof. The bad effects arising from seeing the disgusting animal, naturally seek the most delicate portion of the human organism, and, probably, if not exhausted there, its action would be so intense as to cause death. Every act of our life, whether good or bad; every burst of passion, whether of anger, jealousy, hatred, or love, have an effect that is concentrated to some extent on some portion of the human organism. It can not be otherwise. In hatred and anger, look at the sullen eye, dark, sour expression of countenance and clenched teeth; in pure love and virtue, look at the features wreathed with a holy radiance, and upon which dances a sweet, joyous, happy smile, all aglow with the beauty and freshness of morning, tinged with an expression that tells plainly of inward pleasures; in treachery, look at the downcast eye, nervous tremor, and an appearance of natural distrust for everything; yes, look at each act of life, and you will find that it produces a certain effect which is manifested in various ways. The reason for all this is obvious. Each thought is charged with an electro-element derived from that from which it originates, which acts upon the features, the eye, the whole expression of the countenance, the various parts of the body, producing certain effects thereon. The thought of a delicious speech, or a fine dish of strawberries, produces an effect that at once acts on the salivary glands, while the thought of a loathsome worm sends with lightening speed its electro-element to the mucus membrane of the stomach, producing a nauseating sensation. Thought is a reality; its effects are potent in their action, many times causing the most wonderful and startling phenomena. When the colonies were first declared independent, an old man living in Philadelphia was killed by the electro-element of the thought derived from the good news. A mother reads a letter, she glances at the contents anticipating bad news. She reads a paragraph where it says that her beloved son was taken dangerously sick, and finally died, his last words being,—"Send my love to my dear mother." She falls from her chair, senseless. The thoughts derived from that letter were charged with a strange, yet potent electro-element that acted violently on the blood, causing it to rush with fearful violence to the head.

Thought originates in a certain manner. Its origin depends upon a certain law, as well defined as that which originates, sustains and finally dissipates our own system. A thought is first formed, then sustained for a short time, and finally dissipated in accordance with natural laws. An image is formed on the retina of the eye, the electro-element arising therefrom traversing the optic nerve, communicates with the mind, forming a similar image therein.

AMERICAN ASSOCIATION OF SPIRITUALISTS.

In the thirty-eighth number of the *Present Age*, Col. Fox, the editor of that paper and President of the American Association of Spiritualists, in commenting upon an editorial in the twenty-fourth number of this Journal headed "Where the money goes" says:

"We hope our good brother, S. S. Jones, has not only the name of his informant, but also the name of the "officer" referred to; so that he may give to the public the latter, if he does not the former. We are sorry to have such false statements published, evidently intended to affect unfavorably the minds of the people, and engender prejudice against the American Association of Spiritualists and at least, some of its officers.

The above is *false*. We have the charity, however, to believe that brother Jones was not aware of it when he published the statement. No officer of the American Association can receive one dollar as compensation for his services. Not one cent has been paid to any officer, or even asked for. There have been two meetings of the board of Trustees since the Organization, and in both instances the members have travelled at their own expense, some a thousand miles, freely giving not only their *time*, but paying their own expenses; except in one instance, a brother from the extreme East was paid about half the money expended by him to reach the meeting. No money can be appropriated to pay officers salaries—read the following extracts from the Constitution of the American Association of Spiritualists:" * * * *

We are prepared to back up all we have said, and so far as the question of veracity is concerned, we would say that our informant is Milton T. Peters Esq., one of the first lawyers in this city, and late President of the "Illinois Association of Spiritualists. His statement follows:

"Chicago Illinois, March 9th, 1869.

S. S. Jones:—I stated to you that Mrs. H. F. M. Brown had informed me that she was an agent for the American Association of Spiritualists, and that her compensation was seventy-five dollars per month. This was the extent of my statement to you, nothing more or less.

Milton T. Peters."

That the lady he refers to is one of the officers of the American Association of Spiritualists will not be denied, neither can it be *successfully* denied that any other officer of that association may under the pretence of being an agent thereof, as well receive a monthly compensation of seventy-five dollars, more or less, as Mr. Peters' informant.

If they, nor neither of them, do receive any compensation under any pretence whatever, from the Association, it is easy to say so, on the contrary, if they appoint each other to places that require a monthly compensation, it is no better than a political dodge, to deny that they can, under the constitution of the Association, receive compensation. Spiritualists are called upon to sustain and contribute their funds to the support of that institution; aye more, some of its officers have the presumption to use their influence to oust members of state organizations from membership unless they individually contribute five dollars a year, to support this "American Association of Spiritualists." It is high time that Spiritualists began to ask where the money goes.

But enough of this for this time. When we learn the fact that Mr. Peters' informant was mistaken, we will discuss other matters pertaining to this same subject.

CLOSE OF THIS VOLUME.

This number closes Volume Five of the Religio-Philosophical Journal. We have labored incessantly, throwing our whole soul into the enterprise; and now have the assurance and congratulatory approval from the great mass of our readers, throughout every State and Territory of the American Union, that the Journal is not only a welcome weekly visitor, but that it meets the expectations and demands of the most thoughtful, philosophic and scientific minds.

There is no paper in America that includes among its readers a larger per cent. of the best thinkers and men of scientific attainment, than does the Journal.

Spiritualism, in its very nature, is based upon the principles of life. In that principle, all science and all philosophy originates. Consequently, if we teach a truthful system of religion, it must be in accordance with science, with philosophy and sound reason. To that work our paper is dedicated and to that labor we are devoted.

With the next volume we shall, with the experience of the past, hope to keep our readers supplied with all that can be reasonably expected in the line of thought above indicated.

That we hope and sanguinely expect, all of our old readers to adhere to the Journal, and in every reasonable way contribute to its support, we most unhesitatingly affirm. That they will do it as a matter of justice and pleasure, we believe.

That we have thus far met the expectations of our *trial* subscribers, and that they will renew their subscriptions at an early day, for four months at least, we hope. It will be an encouragement to us that we shall most deeply appreciate, and for which we shall ever manifest proper gratitude.

One dollar from each one of our trial subscribers will give them the Journal for four months, in addition to the full time of three months as *trial subscribers*. For reasons stated in our last number, we shall be pleased to have renewals as soon as convenient, for a full year, a half year or one third of a year, as may be convenient to the subscriber. That all will exert themselves to get their neighbors to try our paper, for *three months* we really hope. A little effort from each one will be of great benefit to the Journal and to the cause of truth.

For two weeks longer we shall keep our proposition open for trial subscribers as heretofore, to those who have not yet taken the paper, for *twenty-five cents each*.

SHORTSVILLE.

An anonymous letter writer from the above named place, after ranting and puffing like a *porpoise*; denouncing Spiritualism and the Journal and informing us that our trial subscribers at Shortsville will not renew for the Journal; interrogates us in regard to our *creed* and the *creed* of Spiritualists.

We have to inform the gentleman that a creed which is a finality, is the *thing we have not got*. We neither have nor want one. The mission of Spiritualism, in part, is to pulverize all contracted creeds and present, in lieu thereof, the religion of *common-sense*. We would recommend the latter article to our anonymous correspondent of Shortsville, to be taken at first, in Homœopathic doses.

These lines from the pen of our brother, J. H. Powell, may serve to give our friend an idea of Spiritualism.

We look *within* for life and not *without*;
The shell but hides the kernel. They who shout
Are not the wise. Or wisdom lives with thought
And sanctifies the soul with wisdom fraught.
* * * * * * *
Ours is no new faith, but old and true and sage;
Angels have walked with men in every age,
And still, as Milton sings, they walk unseen
The earth in millions, both when Sleep is queen
And when our wakeful hours with busy life
Give rein to active industry and strife.

Progress in truth upon our banner shines,
This is the motto, *spirit-truth* defines;—
Progress in Truth, with love to God and man,
Forms the whole fabric of our Union's plan.

E. S. WHEELER AT LIBRARY HALL.

Mr. E. S. Wheeler is to speak in Library Hall for the "First Society of Spiritualists of Chicago" during the month of March.

Mr. Wheeler occupied the platform last Sunday. The morning lecture was a general exposition of the significance of Spiritualism.

Spiritualism was in general the fact, faith, and knowledge, of the spiritual; in particular, at once a fact, a knowledge, a science, philosophy and religion!

First the phenomena, then observation, thus knowledge; which by classification became science; from the facts of science logical inference, unfolded philosophy; and the flower and fruit of both, was a natural religion. Religion, was a perception of the divinely good, true and beautiful; and an appreciation of our relationship to the same. *Spiritualism, was the solar spectrum of the divine logos*, its radiant inspiration, the "light that lighteth every man who cometh into the world." "The kingdom of Heaven cometh not (merely) by observation, but by aspiration, by study, by reason, by contemplation, by action. Spiritualism was the idea and philosophy required by the nation and time, by the age and world!

In the evening lecture, the speaker said: The apology of Brutus was, "I loved not Ceaser less, but Rome more!"

I love not the church the less, but humanity more! Not less the ritual, the order, the beauty of the institution; but more the truth! I have no quarrel with the old; let the dead and dying rest, it needs more courage to meet a live lion, than to kick a dead jackass! The world is full of giant abuses, reform is constructive, more than destructive. Room for the iconoclast and fool-killer! but we have no right to tear down the hovel, until we build the cottage.

Americans are Atheists. We lie on our paltry small change: "In God we trust!" Not so! our Almighty is the almighty dollar, our trust in Dodman guns; our creed, "hurrah for Grant!"

Authority is legitimate, men have been better for dogmatism. Every system develops one idea, the idea of Spiritualism is universal harmony of sun and power. Tyranny is for slaves, and does them good as long as they are fools enough to stand it! We know too much to be restrained by authority, not enough to make ourselves good for the love of right. Spiritualism arrests attention, diverts from materialism, demonstrates immortality; establishes the significance of life, and unfolds a universal religion.

Religion of Americans, is to be *American* not exotic! Illinois is greater than Judea, Chicago better than Jerusalem, Boston more than Athens! God kept this continent for the grand experiment of freedom, and here all the world has "*come to stay*." Joss jostles Jesus! And *Salt Lake puts virtuous New York to the blush*. There is one idea we all agree to, white, black, red and yellow; *we are all in a measure Spiritualists!* This idea will grow and in time we shall rise out of our atheistic materialism, and become united upon Spiritualism, as the Great American Religion.

CHILDREN'S PROGRESSIVE LYCEUM ENTERTAINMENT.

We have always felt our duty, as journalists, to be in the direction of reform. Hence, we have from time to time taken sides with institutions of a progressive character, and we freely confess, that no movement for the advancement of humanity, commands more of our sympathy and esteem than the Children's Progressive Lyceum.

A. J. Davis, by the agency of the dear invisibles, inaugurated, in the Children's Lyceum, a movement which in its growth at every stage proves a power for good.

We look naturally enough for fruits from the tree of Spiritualism, and by the fruits of Spiritualists judge them. So, likewise, do we look for the fruits of the young Lyceum-tree; and it is gratifying to say that the fruits of the last named tree are truly good.

These reflections come to us after witnessing the exceedingly unique and well arranged entertainment, which came off at Library Hall, in this city, on Tuesday evening, the 9th inst.

It was a great success in every sense, showing how devotion on the part of the officers and children well disciplined, can be exercised to the mutual delight and advancement of members and all who mingle in the magic circle of Lyceum progress.

The children were dressed for the occasion, tastefully, and in the tableaux, which, by the way, were of a character not to be surpassed, and in the songs, duets etc., looked lovely.

We do not propose to give a criticism on the programme for the evening, but to give our readers an idea of the great work in the field of progress which these Children's Lyceums are accomplishing; and to encourage all officers and children of all Lyceums, in improving every opportunity to gain culture and really prove themselves true to the principles which should govern them.

It must have cost an incalculable amount of labor to drill the children and get up the programme in every particular, which gratified the large audience assembled on Tuesday evening to do honor to the children.—God bless them!

We could well wish that the sustainers of Orthodox Sabbath Schools could have been present, especially those who think Progressive Lyceums "devilish," or to draw it mild, "immoral."

Nothing could be more chaste or in better character with the deathless motto, "A child is the repository of infinite possibilities."

We further see in the characteristic entertainment at Library Hall, a beautiful evidence of how a first class programme may be filled by members of the Lyceum, without the cost of a single dollar for foreign talent. In this we have evidence that talent needs only drawing out to be seen, and the great advantage of Lyceums over Sabbath Schools is, that the former really draw out the native talent of the children, and develop them physically and spiritually, whilst the latter "cramp, cribbin and confine" the young idea which is not permitted to shoot beyond the mark of Orthodoxy.

Well done, Chicago Children's Lyceum! You have fought a good fight, and are making your calling and election sure. A little while and your influence shall be felt, as the glorious radiance of the Sun, warming the souls of all who come within your genial sphere.

LYMAN C. HOWE—A DISCUSSION—SPIRITUALISM ATTEMPTED TO BE DEFINED.

Bro. Lyman C. Howe writing from Corry, Pa., says: "I expect to have a discussion in this place in March, on the following:

Resolved. That Modern Spiritualism as interpreted by Spirits and Spiritualists of to day, is as true and as sound as the Bible."

He further says, "I want a concise, brief definition of Modern Spiritualism from as many leading Spiritualists as I can get. I will give my own: Modern Spiritualism is the key to the door of Heaven, which when fully understood and wisely applied, will unlock the mysteries of 'Godliness,' real religion in natural law and develop a knowledge of the soul's identity after death of the body, and enable us to receive intelligence and demonstration of immortality from the men and women of the second sphere."

He says, "please give me your definition."

Our reply is, all we can conceive of as having an existence in and upon all spheres of life, must of necessity be pervaded by spirit; consequently, in the language of Bro. J. H. Powell, "Spiritualism is Life and its issues."

JOLIET, ILL.

W. J. King, writing us from the above named place, says:

"We are enjoying a small season of Pentecost through the mediumship of Mrs. Hannah Morse. We have had a series of circles, held at private houses, in which a deep interest is being manifested. Some church members have come in and found that the teachings of the *unseen* through a medium cannot be gainsayed and that they get more and better food than at the churches.

I feel persuaded that circles, judiciously and harmoniously managed, are the strongest levers for the use of our spirit friends in developing the masses into the sunlight of truth.

We have in prospect the development of some rare mediumistic powers in our midst, and should our expectations be realized, you will be advised of it.

I spent a very pleasant hour to day with Dr. A. S. Hayward of your city, formerly from Boston, than whom a more genial, intelligent and energetic worker no one need expect to find. He has been very successful in treating the sick here, and he is ever ready to show his true colors."

THREE MONTHS UP WITH THE FIRST TRIAL SUBSCRIBERS.

With this number of the Journal, quite a number of our three months trial subscribers, term of *thirteen* numbers are up. All such are cordially invited to renew at once, by doing so they will get the first number of the new volume, and succeeding numbers complete. If any one has failed to get all of the papers, they will oblige us by informing us of the fact when they write for renewals and it shall be made right.

Those whose *three months are up*, and do not renew immediately, will be stricken from the list. We hope we shall not be compelled to discontinue a single paper that is now going to a lover of truth. Remember we will take a renewal for four months, for one dollar.

J. H. POWELL.

This gentleman, formerly editor of the *Spiritual Times*, who has, for several years been prominently before the Spiritualists of England and America, is now in Chicago, ready to answer calls to lecture. He was engaged by the Spiritual Society of Terre Haute Indiana for twelve months, but, owing to that Society not being able to sustain a settled speaker, Mr. Powell is again in the field, open for engagements. He lectures on "Spiritualism in England" on Sunday afternoon, at Crosby's Music Hall in this city.

He may be addressed, care of S. S. Jones, Religio-Philosophical Journal Office, Chicago.

WILLIE F. WENTWORTH.

The above named youthful medium and lecturer, may be addressed during the month of March, at Stoughton, Mass.

We are happy to say that this young man has every indication of soon being recognized as one of our very best mediums.

He has our heart-felt wishes for prosperity and a life of usefulness. His simple, unassuming rehersal of his mediumistic experience, made a deep and lasting impression upon our minds.

PETERS' MUSICAL MONTHLY.

Published at 198 Broadway. Single copies thirty cents. $3,00 per annum. The above named work is upon our table. The publishers assure the public that they give, in one year, music which would cost, at ordinary retail prices, forty dollars.

Every lover of music will do well to subscribe for this valuable monthly.

READY TO ANSWER CALLS.

Brother J. T. Rouse informs us that he has closed his labors at Galesburg Illinois, for the present; and wishes to say to his friends and the Spiritualists of the Middle and Western states, that he is ready to make engagements with them for lectures, circles or seances.

His address is Box 148 Galesburg Ill.

SAMUEL T. YOUNG

Writes us from Fort Dodge, Iowa and informs us that he will receive calls to lecture in that city, and along the Dubuque and Sioux City R. R. Address him, care of E. H. Gregg.

A NEW SOCIETY.

A new society is at work at Holden, Mo. It just organized and is to be known as "The Holden Spirstual Association." They hold circles frequently at which they receive some soul-cheering communications from the other side. They are patiently awaiting their turn for a course of lectures from E. V. Wilson.

DUTCH GROVE WISCONSIN

We have names of three months subscribers at Dutch Grove, Wis. The package is returned each week because the Post Office Department knows of no such place. Let any one who can inform us of the name of the Post office where J. K. Shipley and E. C. Parker get their mail matter and oblige.

ONARGA NURSERY.

In another column will be found brother Perkin's advertisement under the above heading.

The season of the year is at hand for transplanting trees, shrubbery, vines &c. Brother Perkins is an honorable man, and our friends cannot do better than to correspond with him for supplies.

JOHN CORWIN.

We take pleasure in adding to our speaker's list, John Corwin, of Five Corners, New York.

We are personally acquainted with Mr. Corwin, and know him to be a man of fine abilities and rare inspirational powers, and we cheerfully recommend him to the friends of the cause everywhere.

MRS. SARAH A. ROGERS.

Brs. S. S. Chamberlain and J. W. Wohler of Princeton Iowa, write us highly recommending the above named medium and lecturer.

She can be addressed for the present in care of A. S. Chamberlain.

HENRY C. WRIGHT.

The above named Brother, gave us a fraternal call on Thursday, and informed us that his address would be as follows:

Lotus, Ind., until the 6th of April; Salem, Ohio, from the 6th to the 20th.

CAN SUPPLY.

We can supply those whose *trial term of three months* has expired with the present issue, if they renew immediately. We have cut off all that have *not renewed*, whose trial term is *now up*.

MRS. M. J. WILCOXSON.

We learn that the above named lecturer is to speak in Rock Island, Ill., the three last Sundays in March.

Address, care of Jacob Norris.

☞ Spirituelle or Questions in Development, by Abby M. Laflin Ferree. For sale at this office. Price thirty cents.

☞ The Mount of Olives has become the property of the Crown of France.

DR. D. C. DAKE, THE HEALER,

Will be at Kalamazoo, Michigan, on the sixteenth, and remain twenty days; from the ninth of March to the thirteenth, at Battle-Creek, Michigan; at Marshall from the fifteenth to the twentieth; and at Coldwater the remainder of the month of March.

The New Illustrated Edition of Webster's Dictionary.—This seemingly dry and certainly ponderous book has its peculiar charms. Here is collected and tersely set down a vast quantity of various and useful knowledge, such as is indispensable to educated men and women. Here are an hundred and fourteen thousand words, defined with a clearness, fullness, precision, and wealth of illustration, that denote the soundest scholarship, and the most entire fidelity to laborious details. Altogether the work is a marvelous spec men of learning, taste and thorough labor. We praise it heartily, because we believe it deserves the heartiest praise.—*New York Albion.*

Amusements.

At Mc Vicker's Theatre the merit of Mrs. D. P. Bowers has been heartily recognized by large houses. The attraction for the week has been the impersonation of "Lady Audleys Secret." The piece of acting has made a decided impression, and, we believe it is decided to keep it on the boards the remainder of the week.

"The Field of the Cloth of Gold," still attracts large houses. Mrs. Oates, a great Opera House favorite, had a benefit on Wednesday evening; Thursday night a benefit was given to the celebrated Hernandez; Friday night, benefit of the Leon Brothers; Saturday, last Matinee; Saturday, last night and farewell benefit of Katie Putnam.

On Monday, the 15th inst., the celebrated Susan Colton Opera Troupe will appear at the Opera House.

At Aiken's Dearborn Theatre, as we previously announced, the great comedy of "School," has been the successful attraction. This entertaining comedy, with its splendid appointments, scenery, etc., together with the excellent acting of the Dearborn Company, has drawn full houses, and will undoubtedly have a long run.

The enterprising firm and Management of Crosby's Opera House, C. D. Hess and Co., we are happy to announce have taken charge of Col. Wood's Museum; and with an entire new company successfully opened this well known resort for the lovers of the drama, on Tuesday evening, the 9th inst., with the great comedy, "School," which is also on the boards of Mr. Aiken's Dearborn Theatre. Nevertheless, both the new piece and the new Company were welcomed, and heartily greeted by an overflowing house. It is scarcely necessary to add that under the efficient management of C. D. Hess & Co., the public may expect a continued success at the Museum.

Theatre Comique have this week a large list of popular actors upon their programme; and besides the great attractions, another great inducement to patronize them, is their reduction in the price of admission, from fifty to thirty-five cents.

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Georgetown, D.C., January 7th, 1868.

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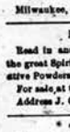
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J. M PEEBLES.

St. Louis, Mo., Nov., 1868.

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In the streets of Chicago, I wandered along,
And carelessly sung a familiar old song,
While viewing the cars—horses, and such,—
The Irish—the Scotch—the French and the Dutch,
And the strange Advertisements of these latter days,
On the Bulletin Boards, for concerts, and plays,
When all on a sudden I saw something new,
On nice printed paper in Red, White and Blue:
It told of the virtues of something so neat,
So handy—so harmless—so perfect, complete,
For coloring beard, the mustache or hair,
Without any poison, or Stopping, or care,
And not only so, but the color is "fast,"
And like a shoemaker, it "sticks to the last:"
In reading I pondered, and thought of my hair,
Now as "gray as a rat," once so glossy, and fair,
I hunted, and found it—I bought it, and tried,
When all my gray hair, in a "jiff" stepped aside!
My age is renewed—I feel twenty years younger—
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no23 vol5 tf

MRS. ABBY M. LAFLIN FERREE, PSYCHOMETRIcal directions in development $2.00. Spiritual advice or Clairvoyant sight $2.00. Six questions answered while in a trance $2.00. Address, enclosing two red stamps, 118 Prospect St., Georgetown, D. C.

no22 vol25. tf

OVERWHELMING SUCCESS

OF THE

GREAT SPIRITUAL REMEDY,

MRS. SPENCE'S

POSITIVE

AND

NEGATIVE POWDERS.

Mrs Judy A. Harrison of Hartford, Ohio County, Ky., writes as follows:

PROF. PAYTON SPENCE—Sir: **Your Powders are Working wonders here.** I have been afflicted many years with a complication of diseases, namely, **Neuralgia, Sick Headache, Toothache Deafness in one ear, Weakness of the eyes,** so that I could not see to sew or read at night. I was also afflicted with **Heart Disease, Womb Disease, Cramps, Paralysis** of the hands and feet at times, and a stiffness in the joints. I commenced taking your **Positive and Negative Powders** last October, and I am now entirely relieved of all those diseases. I also had a **Cough** for several years, and it has entirely disappeared with the rest. I had tried all the best Physicians, spent hundreds of dollars, but was never relieved until I procured your Powders. I am now in **better health than for twenty years.** I would not be without them for the wealth of the world.

My husband, J. J. HARRISON, has been afflicted with the **Asthma for ten years,** tried everything that was recommended by the Physicians, and found no permanent relief until he took your Powders. He had one very violent attack soon after receiving your Powders and about **six double doses of the Positive,** one or two hours apart, **relieved him** entirely of that attack, which otherwise would have lasted from three to ten days, during which he could not have laid down day or night. He has now no fears of the **Asthma,** and considers your Powders **the best medicine in the world.**

"An old Lady of this county, MRS. STUART, now near 70 years old, has been afflicted with the **Asthma for 27 years.** She would have to sit up every night from about midnight until day, **Without sleep and could scarcely breathe.** Two or three doses of the **Positive Powders** relieved her immediately, **and she sleeps soundly every night.** She says it is the very medicine we have always needed in this country.

The **Positive and Negative** Powders have also cured several cases of **Chills and Fever.**

EDWIN JAMES, of Frankford, Pike County, Missouri, reports.

"One case of **Lung Fever,** two cases of severe **Cold** with **Typhoid Symptoms,** and several cases of **Infantile Diarrhœa,** one of some months standing—**all cured by the Positive and Negative Powders.**"

The following is from J. T. LORD, No. 257 Grand Street, New Haven, Conn.

DR. SPENCE—Dear Sir: We think your **Powders** the best medicine for **Female Difficulties** that we ever used. They have accomplished more for my wife than the most sanguine could have anticipated.

PROF. PAYTON SPENCE—Dear Sir: My little daughter, seven years old, was taken with **Typhoid Fever** last Wednesday evening and continued all night without abating.—The next morning I commenced giving her the **Negative Powders,** and towards noon the fever abated and she passed a large stomach **Worm,** and was as I write she is at play. Also an old lady, upward of 70, has been cured of the **Palpatation of the Heart** by the **Positive Powders.**

Yours truly,
SARAH E. BOND.

Salem, Ill., March 2nd, 1868.

W. RANES, of Marmiton, Bourbon Co., Kansas, under date of Jan. 19th, 1868, writes as follows: "Before your Powders came my daughter was taken with **Lung Fever,** with pain in the side and bad **Cough, so she had not laid down for two days and nights.** I gave her two **Powders and they cured her in less than six hours.**"

IRA D. SMITH of New Haven, New York, writes as follows:

PROF. SPENCE—Dear Sir: Those **Powders** you sent me **did the work.** About the first of September last, my wife was attacked with a severe **Cold.** She **coughed** almost incessantly, and was attended with a high **Fever,** which increased daily. She commenced taking the **Positive Powders** as directed. The **Fever abated,** the **Cough ceased,** and she improved fast. But she had been troubled with the **Neuralgia** for years. But when the box of Powders came, she commenced using them, and before that was gone her **disease had fled** and has not returned. But that was not all. The disease had left her **destitute of the sense of smell,** and very hard **of hearing.** The most offensive smelling thing that could be produced, was all the same to her. But one half a box of **Negative Powders did the work,** and she is now well, and **can both hear and smell** as well as she ever could, thank God. They ought to be kept in every family. This for truth.

The magic control of the **Positive and Negative Powders** over diseases of all kinds is wonderful beyond all Precedent.

THE POSITIVE POWDERS CURE Neuralgia, Headache, Earache, Toothache, **Rheumatism,** Gout, Colic pains of all kinds; **Cholera,** Diarrhœa, Bowel Complaint, **Dysentery** Nausea and Vomiting, **Dyspepsia,** Indigestion, **Worms,** Suppressed Menstruation, Painful Menstration, **Failing of the Womb,** all Female Weaknesses and Derangements; Cramps, Hiccough, Hysterics, Delirium, Nervousness, Sleeplessness, Inward Fever, Intermittent Fever, Bilious fever, **Yellow Fever,** the Fever of Small Pox, Measles, Scarlatina, Erysipelas, Pneumonia, Pleurisy; all **Inflammations,** acute or chronic, such as Inflammation of the **Lungs,** Kidneys, **Womb,** Bladder, Stomach, **Prostrate gland;** Catarrh, Consumption, Bronchitis, Coughs, Colds; **scrofula,** Nervousness, Sleeplessness, etc.

THE NEGATIVE POWDERS CURE Paralysis, or Palsy; Amaurosis, or Sudden loss of perfect palsies of the nerves of the eye and of the optic nerve, Double Vision; Catalepsy; all **Low Fevers** such as the **Typhoid,** and the **Typhus;** extreme nervous or Muscular **Prostration** or **Relaxation.**

Both the **POSITIVE** and **NEGATIVE** are needed in **Chills and Fever.**

The Positive and Negative Powders do no violence to the system; they cause no **purging,** no **nausea** or **vomiting,** no **narcotising,** to use the language of S. W. Richmond, of Chenoa, Ill., **They are a most wonderful Medicine; so Silent and yet so efficacious.**

THE POSITIVE AND NEGATIVE POWDERS are adapted to **all ages and both sexes,** and to every variety of sickness likely to occur in a family of adults and children. In most cases, the **Powders,** if given in time, will cure all ordinary attacks of disease before a physician can reach the patient. In these respects, as well as in all others, they are

THE GREATEST FAMILY MEDICINE OF THE AGE.

To **AGENTS** male and female, we give the **Sole Agency** of entire counties and **large and liberal profits.**

PHYSICIANS are delighted with them. **AGENTS** and **Druggists** find ready sale for them. **Printed** terms to Agents, Druggists and Physicians, sent free.

Fuller lists of diseases and directions accompany each box and also sent free to any address. Send a brief description of your disease, if you prefer special written directions.

Mailed { 1 Box, 44 Pos. Powders, $1.00
postpaid { " 44 Neg. " 1.00
at these { " 22 Pos. & 22 Neg. 1.00
PRICES: { 2 Boxes, - - - - 5.00
" 12 " - - - 9.00

Send money at our risk. Sums of $5 or more, if sent by mail, should be in the form of **Money Orders, or Drafts,** or else in registered letters.

OFFICE, 37½ St. Mark's Place, New York.

Address PROF. PAYTON SPENCE, M. D.,
BOX 5857, NEW YORK CITY.

If your Druggist hasn't the Powders, send your money at once to Prof. Spence's address, as given above, and the Powders will be forwarded, to you POSTPAID by return mail.

Communications from the Inner Life.

"He shall give His angels charge concerning thee."

All Communications under this head are given through

MRS. A. H. ROBINSON,

well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to—the spirit world.

[Reported by Ritchie and Nevins, short hand Reporters, 118 Dearborn street, Chicago, Illinois.]

☞ Questions, to be answered at our Inner Life seances, should be laconic, well written, and directed to the editor, when inconvenient for the questioner to be present at the seance.

INVOCATION.

Unto Thee, Parent of all past, present and future time—the all-prevailing, ever-mindful and never-ceasing power—actuating every thought and motion—developing and unfolding in wisdom and truth every immortal soul. We realize in part, Thy power, and feel that everything is in accordance with Thy will. We believe that we as children of Infinite parents possess that which is in accordance with the design of Infinite wisdom.

With all seeming imperfections and discordant natures—with all the cares and trials which at times seem to us almost unbearable, and with the contentions and discordant feelings manifested one towards another—war, with its devastations and horrors—all, yes all these, are Thy works, oh, Infinite Parent of Light.

Yet above all these we find and realize the beauties with which Thou hast surrounded us—the flowers, the birds, the glorious sunshine—the happy smiles of true friendship—these are greater and far more powerful; and when we are guided by the wisdom of our divinely loving parents have power to expel all darkness and gloom from the soul.

May we all realize that we are the children of Thee, oh, our loving parent, and may we love one another, and ever have inscribed upon our banners, and live up to the motto, "Do unto others as ye would that they should do unto you."

QUESTIONS AND ANSWERS.

Q. Is happiness and holiness possible without a previous probation of sin and suffering?

A. "Suffer little children to come unto me and forbid them not." Happiness is theirs; also holiness.

Q. Are any of the alcoholic preparations for Dyspepsia, &c., as certain celebrated bitters, useful for that purpose? Their world-wide use would indicate them to be at least a necessary evil, if not a positive good. There might be more radical remedies, but are not these best at present for society as it is?

A. We might say that every thing was best for society as it is. And as all time would be present time, so we might say in all time, that they all have their own peculiar use, and certainly contribute a great deal to the happiness of individuals, so far as health is concerned, —that we know.

Q. Witnessing a magician's "seance" lately, in this city, the conclusion was irresistable that spirits were confederated with the operator.—One marvellous trick was called "a spirit manifestation." It unquestionably *was one*; but this frank ascription of it to the invisibles, better blind the audience to the fact of it being so. Are not many magicians merely or mainly powerful physical mediums?

A. I should say many were powerful physical mediums, yet no more powerful than many physical mediums of to-day, that claim to be just what they are—simply the agents or instruments for spirits to make use of, and act upon. They perform their mission well, from the fact that it leads a class of minds to thinking upon a subject, who, perhaps, would never give Spiritualism a thought, were it not for that. Again, it shows to the thinking mind, and demonstrates clearly, the powers and capabilities within the human soul. When we take into consideration the fact of the future state of existence—would that individual lose any of these powers by passing from the material to spiritual things? I claim that they do not, for you can readily see how it is, that they would perform through an organism, could they find one corresponding to their own.

Q. Is not experience the only certain abiding progress?

A. There is nothing which must of necessity be certain. The greater the experience, the more perfect the unfoldment of the powers within. If individuals would only think what experience is for, they would not be so ready to condemn individuals for their acts, for that which is necessary for their unfoldment. They might wonder that their composition, their organization, required such experiences for their unfoldment, yet, at the same time, they would not feel to condemn them for it. We will go a little further, and say that even condemnation is just, the individual that condemns is just, and the individual condemned. Why? Because it shows to them their strength or awakens, perhaps, new thoughts, new ideas. There is never an effect without a cause preceding it. So everything has a cause and everything has an effect. From that principle, right on through from the lowest to the highest, you can only exclaim that it is one mighty cause; one grand result!

WILLIAM HENRY NORTHROP.

[The friend forwarding the two communications following, from Albany, New York, will confer a favor by informing us, confidentially if preferred, of the name of the medium through whom the same was given. We are happy to receive well authenticated communications from spirits, for publication, but the name of the medium and the fact of the communications being of genuine spirit origin, should be vouched for by some responsible person, over his or her own signature.]

Mr. Editor:—Allow me through your columns to speak of my departure and also to say to my friends how thankful I am that I can communicate in this manner with those who think of me as forever gone from all earthly scenes. How little they think, that we who have left the form of flesh can return in spirit and dwell with our friends of earth. Our homes are whereever our conditions make them. Will you send one of your papers to my mother in Mayville, Chittinango Co. Address Sarah Louisa Northrop.

I passed from the form after an illness of six weeks which terminated in the dropsy. I was twenty-nine years of age.

TO HIS MOTHER.

Oh, my mother dear, hours of sadness thou hast seen, but bright and peaceful is thy future. Angels pure and holy tell me of the joys of thy spirit home, thy weary soul will find rest beyond the mundane life. Gently on flowery beds of ease repose thy spirit form in a home of sweet harmony. How blest, dear mother, we all shall be. Then chase the fallen tear from thy cheek, and let the knowledge of these eternal truths cheer thy onward path; with a firm and everlasting faith, reach forth for more light, more wisdom, and it surely will be given thee, I am ever your affectionate, son.

MARY L. GORDAN.

I was from Manchester, Mass.,—passed from earth-life 1856. Was thirteen years old; died of scarlet fever; sick, only ten days: came home from school with a severe headache, my mother sent, next morning for the doctor. He told her I was a very sick child, and he would do all he could for me; but he felt as if my case was almost hopeless. The next day after he had seen me, he called my father oneside: saying he feared I could not recover. To this remark, my father replied:

"Why, is it possible doctor, for you to give my child up so soon."

"Yes, my friend, from the first I had my doubts. It is one of these malignant cases, that attack the patient with such prostrating fury, that we seldom expect to succeed in saving a person attacked in this manner. I feel it my duty to be frank with you, and if you wish council I shall be happy to consult with whoever you may choose."

My dear father was not prepared for such news, and was quite over-come with grief. But soon as he could compose himself, he told Dr. Carter to call whoever he saw fit or at many, as he wanted everything done that could be, to save his darling child; but nothing could be done to save me. I was called from spirit-life and had to go. I am very happy now, and want my parents, who all these long years have had no opportunity of hearing from me, to know that their Mary is living a happy spirit in a life beyound earth's sorrows. Will you please send this to my father and mother. William Gordan, is my father's name. I died June the 9th, 1856, in the thirteenth year of my age. Mourn not for me my dear parents; I am too happy now; free from all pain,—all is so beautiful in this land of love and harmony.

For the Religio-Philosophical Journal.

Whittemore Messages.

Communication through Mrs. Smith, from her brother, Henry Whittemore.

Continued from last week.

Is it not plainly written throughout the entire volume of nature that all things act harmoniously, the stars revolve around their center, the sun never ceases its light, nor the moon her beams, daylight and darkness succeed each other, the laws of life ever the same, birth, death, the one as sure and certain as the other. Why should the sun travel in his orbit more truly than man the noblest work of God? Look about you; the sun shines as brightly at the one time as at another, but you do not always perceive alike his beneficient rays. Tempests arise, the heavens are shrouded in gloom. The magnificent panorama has changed, whereas light and beauty once reigned, now all is darkness. But do you doubt the certainty of his reappearance. When these storms shall have spent their fury and passed away? Nay experience has fully shown the positive certainty that these indications present but one of the phases of actual purification. So we could point out to you that all wrong doing is the result of the negative or imperfect condition.

Mankind has a mine of wealth, within himself which you cannot crush out. Affect his bodily character, you may, but not the soul, only so far as the clouds of yonder tempest obstruct and shut out daylight. That you may do, but the soul life, wrapped closely with its human environments looks out from within and faintly ejaculates: Wait until the storm life is o'er and my prison doors opened, and I shall come forth unharmed.

The human body clothed with materiality, the best fitted for healthy development of inner life, should be carefully watched and protected for the aid and improvement of interior wants.—The germination (for it is nothing more nor less of the soul-life), goes on under right influences slowly, therefore the more perfectly, during a long life time and emerges not from the clay receptacle, its body, until such time as all of its forces are well matured, rightly developed; then the body its close covering unfolds, and lets the spirit free even as the tender seedling parts asunder the tough shell of its close confinement and comes forth into light and rapid growth.—The body, the earth burial place of soul gemination; birth proper, removal to second sphere. Man's capabilities slowly forming in the bed soil, earthly body. Maturing hereafter.

But as the earth particles, are no part of seed formation, neither do we see that evil becomes a part of man's nature, only the conditions which grow up around him. We say the plant partakes of, and is a part of all these various elements. Just so, and so is man in the same sense part and portion of circumstances surrounding him, and as he breathes of all these various conditions, so will he be bodily. Law back of law creates, and formed into being, stage by stage, it progresseth onward and onward, God only knoweth where! The diamond spark, intelligence, adds increased lustre by earthly contact, or its beauty becomes dimmed by molds and dampness, but the germ is there, and, the Divine light and love of God's holy countenance can find it out and restore it to its original brightness. An eternity is long enough to right all wrongs and mark perfection upon all the works of God.

The frame work of society dwells much upon the external phase, and develops only from that. The inner life is seldom brought to light at all; but bodily want, bodily comforts, external hopes and desires, filled as far as may be, the gratification of self, the one animating principle.

The external properties of all bodies are more readily seen at first presentation than the finer, more delicate, really more beautiful interiors.—You will always find this to be so wherever your examination may lead you.

Witness it in the leaf, always lovely to look upon. Destroy the outer fabric (cellular tissue) and behold the numerous little veins underlying the surface, completely hidden from sight, so frail and delicately beautiful, its tiny threads interlace as no weaver can understand.

The inner man or spirit life is of a more delicate organization than even this. Scarce perceptible to the finest and most susceptible organism of these spheres, while yet it remains a resident of the human frame. It disorganizes itself at dissolution of body, having scarce acquired a form there, still it has a form even now but interior to existence here, so faint and shadowy, gaseous in its nature as to put forth its feelers in every direction through the interstices of body, that offer little or no objection. Thus it is you can see, hear, and feel through the different organs. Sensation is another and proper name for the life spirit within you. Body contains no elements of susceptibility only as it draws upon spirit, for all these. The inaminate form having withdrawn, or been withdrawn from, experiences nothing; hence, we learn this fact, that the body is only one of the conditions of spirit, and contains not the true life more than the fleshy portions of leaf. Until after dissolution, the emotional life lives in the sensations, having little or no semblances to human form, otherwise than as you see it, therefore, when dissolution commences, it has but to take its flight and can do this instantaneously, or be more slowly withdrawn, as circumstances require. There is no such thing as confinement of spirit when all of its forces have once become extinct. Nature does her work, faithfully, truthfully, &c. It reorganizes itself at dissolution with the same certainty of success, that laws of gravitation bind all things to its center, or attraction the one particle to the other. The planetary bodies pursue the course marked out for them with no greater uniformity than man gravitates to the sphere of action, the best fitted to his actual endowments. The growth of body facilitates growth of spirit, but opens not all the avenues to its successful cultivation by mere normal growth. The pupil becomes not the thorough scholar by academician advantages, unless he pursue and follow out the privileges of said institution. The philosopher revels in the bringing to light hidden truths, wandering from old beaten tracks into new science, seeking after fresh knowledge continually. So the soul, would you give it all the freshness and vigor of matured, healthy advancement, allow it the privilege of seeking for itself knowledge in all the different avenues of soul life.

Man is immature, but not wrongly developed, properly cast in mold of human organization.—Perfection stamps only the progressed or finished work, never the commencement. Bear this in mind always, and you save yourself much trouble and needless anxiety. Behold the world was not formed in a moment of time, but according to its size and powers of improvement, slowly advancing. And so of man, according to the great power within him slowly perfecting.

Great changes, rapid improvement more plainly visible in the short lived, transitory, fleeting productions; but gradual, consequently more thorough developement in the great reasoning forces of god-like man.

Verily, we see the feeble spark of intelligence as it reveals itself now and then in man as the faint glimmer of a far distant star, but it is the living essence of the true unfolding powers of germ life, and waits only the right conditions that the true germinating process begins, and once begun, it rapidly unfolds into the true bud or flower of spirit progression.

Every man and woman has this natural formation within the very depths of their being, and could not come into life without it.

No more can you enter into another sphere of being without an enlargement of the processes of spirit function, more than you can become an inhabitant of the present sphere of existence without the natural body.

The life of the spirit, or material formation of the second sphere, is analogous to, or like unto the natural or first born body; inasmuch as it was created within, fashioned after, or evolved from embryotic condition, germ within germ encasement.

Like the vegetable production, fold after fold, does its service, and falls away refuse matter.

The most interior soul or life essence, draws upon its surrounding for nutriment. It sub tracts from its natural element nutrition, to build, and sustain its developing powers and exhausts in due time, the outermost, which like a dry husk or shell is released from farther duty and parts or is withdrawn from opening forces within. Each series of development possess less and less of the crude, imperfect or coarse organization. Imperfect, only as you say the outer covering of a nut is exceedingly bitter to taste, but is a healthy, protecting coat to inner and savory meat, life within life.

The law of progression is everywhere manifest, and man is no where exempt from its onward march, more than earth released from its continuous attractions and repulsions.

Throughout infinite space, do we mark progressed action, but no where failure.

The child tottering in its first feeble attempts to walk only reassures the little thing that it can succeed by repeated effort; for were there no such gift within the capacity of the child, the attempt would not have reached to the trial of strength, and so of goodness, the soul asks for the truthful life and asks not in vain.

We live for eternity, and have many worn out coverings to release the soul-life from, ere we come into the light and full beauty of eternal blessedness.

Witness the world's history, as far back as scientific lore and its various investigations aid in bringing to light its manifold changes and wondrous revolutions.

Marked alterations go to prove that it is in a constant state of growth, has never arrived at its maturity, but, through all the past ages has been fitting itself for something better. Each formation has improved upon all preceeding it, by regular gradation. In a geological sense, then the world has been forming into being, for countless ages, and during all this lapse of time preparing a suitable place for man to dwell in. Presuming such to be the case, does it not look like an absurdity that so short a space of time as the three score years and ten, should fill out the limit of man's opportunities for improvement? Reasoning from cause to effect will sink the shaft of inquiry deep down through all stratas of theological reason, to the plain matter of fact analysis. It proves here, if it proves anything, that as the earth has been conditioning itself from so far back that we have no knowledge of its commencement, a preparatory home for its highest intelligence man, that, according to the law in optics the angle of incidence being equal to the angle of reflection, so shall he go on in the never ending future. And now if you can solve the one problem with safety you may attempt the other.

The era which establishes man a foothold upon earth is extremely limited, when compared with the countless ages which must have existed previous to his advent here. Arguing from premise to conclusion, as we see not the commencement neither do we see the end.

Natural birth—natural death of the body, but the germ or life principle comprises an interior insight which belongs not to our present unfoldment.

Man is God's noblest work, and interiorly dwells in close relationship to the Father, being the sum-total of all previous formations, the ultimatum or highest product, the most integral or culminating point toward which all things tend.

If then man is the focus or central germ of all animate life, so is God the Divine fulcrum or Great integral or motive power or Central sun. The one revolves around the other. Man the integral or interior power on earth. The Divine essence the Great Central sun or most interior of all interiors.

The relative position of all things show their fitness or powers of action. God and nature, or causation and effect, the great internal and its natural offshoots, or center and circumference.

The ever active living principle, and its ceaseless productions, the earth and all its stores, the heavenly bodies and all that in them is, is the product of the principle we call God.

As you say earth is an offshoot from the great solar luminary, so we say of man, that he is the ultimatum or natural product of heavenly love. And as earth performs its diurnal revolution on its axis, and at the same time moves around the sun in its heavenly track, so man has his earthly relations to perform individually (the axis of self), and an eternal journey of progression to fill out in continued life and progress around the great central throne of God.

Man is interiorly blessed inasmuch as he has arrived at that period when he can study intuitively hidden problems. He has but to close the outer senses and open the inner door to soul, to carry on his inquiries. A rich mine of wealth lies imbedded there which your own explorations must bring to the surface. The interior brethings of soul are like truths embedded in earth's strata. We search for them, remove the debris from out the way by successful toil and behold you have found the hidden treasure.

As the world progresses, light has been thrown upon its past. Truths, deposited there, unravel many a mystery, and will continue to unfold them as you journey along the earthly pilgrimage.

[To be continued.]

For The Religio-Philosophical Journal.

Let the Nations Hear and Rejoice.

A COMMUNICATION THROUGH A NEW MEDIUM.

I would remark, that in all lands and in all the conditions of civilization or barbarism, there ever has been among the people diversity of opinion, and withal a spirit of reverence, and adoration toward some given object, either of the workmanship of their own hands, or of the formation of some object created by the imagination; and in appealing to this object held in reverence, there ever has been a class most zealous in their devotion, earnest in their conviction of serving an object, from which they considered it possible to receive special guidance and protection; from which they invoked superior favors, and from which they believed they received favor for their devotion: although many of these forms of worship have required the greatest amount of self-sacrifice, calling for offerings of human blood, exacting a series of excruciating bodily torture; calling for the observence of forms, and ceremonies, rendered of the most repulsive and hideous nature. Yet, have they ever found willing slaves to obey, to the letter, their every decree, and the devout manner in which all the forms and ceremonies of their religion have been observed by this portion of earth's inhabitants, is worthy of commendation. The means made use of, in proportion to their knowledge, has by degrees had the desired effect of modifying, and rendering their forms of devotion less rigorous, just in proportion as the sunlight of true intelligence has fertilized by its genial rays the barren recesses of other minds, introducing the arts and sciences of civilization. In the same ratio, has their spiritual condition improved and expanded into a more calm and serene form of manifesting their appreciation of an unseen source of beneficence. The more highly the condition of the human mind becomes improved and refined, the more closely does it approach the spiritual plane of existence. The more pure and refined the fountain of intellectual intelligence becomes, the nearer we approach the great reservoir of all spiritual perfection, by which we are enabled to commune with that higher order of intelligence, and grasp those divine thoughts and aspirations that emanate from the spirit of all perfection, of all truth, of all knowledge and wisdom.

To the unprejudiced mind, does this change most forcibly speak of the onward march of the spirit of progress, which has, if only recognized already as in olden time, been heard in the wilderness and prepared the way for the reception of the new era, in man's spiritual transportation. You can trace its camping grounds all along the slow, rugged meanderings of its laborious journey, impediments and seemingly insurmountable barriers, which have required labor and mental culture to surmount; still, slowly, but surely, has it plowed its way over the breakers, and through the turbid waters with a threatening sky lowering above, and an angry sea beneath, when threatened by foes without, and fears within, the dove has returned, bearing the Olive Branch. Thus cheered by the star of hope, strengthened by the voice of reason, she spreads her sails, unfurls her banner, bearing the words Truth, Reason and Justice, as she nears our shore. We hear the soul cheering music of a Band who have tuned their voices in harmony with the Heavenly Choir. We hail this messenger, laden with its living freight of intelligent minds, who have traveled long and endured innumerable perils by land and sea, that they might bear to the nation, tidings of inestimable value; tidings of the dry land where we are to make our final home, and enjoy the benefits of our labor, and receive the reward of our efforts while here in advancing the true religion, in inculcating true principles within the hearts and minds of the people.

Correspondence in Brief.

Byron Reed, of Kokomo, Indiana, sends us a long list of subscribers, accompanied by the following greeting:

"Here is another list of the names of hungry souls, hungry for the bread of truth, so lavishly broken by your noble sheet. It is an enviable position to be so situated that you can do so much good; though undoubtedly, the position, like that of all other teachers, has its heavy responsibilities. So it must ever be. As the eagle spreads his wings in the thinner air of the beautiful blue, a stronger effort must be his to preserve his poise."

E. B. Tilden, writing from Prarie City, Iowa, speaking of Dr. Sprague, the State Missionary says: "His first lecture was on Bible Spiritualism. The Hall was nearly full, and although the first ever given in the place it was wonderfully convincing."

Isaac Paden writes:

"Among your many correspondents, the remarks of Br. Draper called my attention, in reference to the reason why he did not remit sooner. He said, "He feared the paper would prove a failure."

I would ask, how many such subscribers and how long would they have to wait, to ensure the failure of any indulgent paper?"

I throw no reflections upon brother Draper; it only shows the necessity of prompt pay to sustain all such enterprises.

I here enclose $3, as my subscription expires the 27th of February, 1869.

I am corresponding with Joseph Smith, (the son of the Mormon prophet,) who has established himself at Piano, on the C. B. & Q. R. R. If you wish, I will send you our debate. We are contending on the evidences of the immortality of man and his future existence. He takes the position that all modern communications are received through mesmeric influence which is produced by the power of the air, and claims that the Devil holds this power, hence, all spirit communications are of the Devil.

My position is, that, independent of the present spiritual theory, the world is destitute of evidence of immortality and man's future existence, and that the religious world, according to his claims, are dependent upon the Devil for all the knowledge they have of a life beyond the grave."

Mrs. W. Samson, of Hammonton, New Jersey, writes as follows:

"I have received six copies of your paper, but, oh, I was so disappointed! Two of number sixteen. These were well enough, as they contained the sermon by H. W. Beecher, on moral affinities; the other four were number eighteen, good as could be, but I wanted number nineteen, the sermon delivered on Sunday, November 29th, by Beecher. It was on 'Inspiration.' I wanted it to send to my friends. I am going to ask you to try once more. I am a great trouble, truly, and there is some strange perversity in the elements concerning my getting that particular sermon. I heard Beecher deliver that sermon. He is a noble, inspirational man. I lived in Jersey city to get several copies, before coming home, but failed."

Mrs. J. Crofter writes to us as follows:

"I will here state that Clair R. De Evere has recently paid us a flying visit.

She is a person of high culture and rare abilities, warm hearted and affectionate in the extreme, and is capable of endearing herself largely within the hearts of any home circle.

I hope she may pay us a longer visit in future when our skeptical friends may be better prepared to judge of her usefulness.

We held a private seance after the lecture, and never have departed friends given me such unmistakable evidences of their identity as through her, giving names accurately, and particulars of disease."

Rev. Henry Ward Beecher complimented his church collector because that officer gathered in all the $50,000 pew rentals, except $10.

Commodore Vanderbilt, with his family, owns over $15,050,000 of the $28,000,000 stock of the New York Central railroad.

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BY .... E. V. WILSON.

From the Danville Advertiser.

Debate on Spiritualism.

The question discussed was embodied in the following resolution:

Resolved, That the Bible—King James' version—sustains Modern Spiritualism in its phases and teachings.

The discussion was held in the Union Hall on the evenings of January 26th, 27th, 28th and 29th. Mr. E. V. Wilson, of Illinois, for the affirmative, Elder Miles Grant of Boston, for the negative.

Mr. Wilson is a portly man, past middle age, somewhat gray, and weighing nearly if not quite two hundred pounds. From a remark he made on the second evening of the debate we judge he has had considerable experience in polemic discussion. He was perfectly self-possessed throughout, and never once thrown off his balance. He spoke unpleasantly loud, though for the most part distinctly. He was at all times fluent, though he did not always express himself with grammatical accuracy or give to his words their proper pronunciation, showing that he lacked the advantages of a scholastic education possessed by his opponent. Yet the native vigor of his intellect was sufficient to make up for educational deficiencies.

Elder Miles Grant is the well known editor of the WORLD'S CRISIS, published in Boston. He is younger than his opponent, having a large head, with a good development of the frontal region; a man of fine bearing and commanding appearance, a good classical scholar and a good debater, though lacking the perfect self-possession which always characterized his opponent. He spoke quick and fast, bringing his words and sentences out by jerks, like the water from a hydraulic ram. It would take two men and a boy to report him.

The debate was opened by Mr. Wilson, who commenced by giving the spiritualists' creed as follows:

1st. Modern spiritualism teaches that man is immortal, and that immortality begins at his death.

2d. That the immortal life is a practical continuation of this life.

3d. That the immortal manifests him or herself as such to the mortal.

4th. That there is one God—the Father, and that all mankind are his children, hence we are the sons and daughters of God.

5th. That there are good and evil spirits who commune with and influence mankind.

6th. That the communications received through men and women—through the media of this age—are from spirits, and that spirits do commune with and control us.

7th. That the Bible sustains these teachings.

He then alluded to the phases of spiritualism as consisting in phenomena such as

1st. Trance-seeing, with the eyes open and shut, conscious and unconscious.

2d. Being in the spirit or under spirit influence.

3d. The seeing of spirits, conversing with them; touching them, as well as being touched by them.

4th. Physical phenomena, such as sound, concussion, knocking, moving ponderable matter, &c. The tying and untying feats.

5th. Writing under influence and with and without control, with the normal hand of a man.

6th. Healing the sick by the laying on of hands.

7th. The Bible,—King James' version—sustains these phases.

He then alluded to a second class of phases, those which are charged against the Spiritualists, as follows:

1st. The breaking up of families, free-love, concubinage and promiscuous intercourse.

2d. Lying spirits, delusions, deceiving spirits, false prophets.

3d. All and every feature of evil charged to the account of Spiritualism and proved as belonging to them, such as: contradiction from the spirit life, and the influence that produces a lie.

Mr. Wilson then proceeded to quote the Scriptures, chapter and verse, to prove the immortality of the soul, and to show that the doctrines of the Bible with regard to spirits and spiritual influences and manifestations were identical with the doctrines of Modern Spiritualism. Gen. ii chapter 11th verse: "And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." 1st Cor., xv chapter 45th verse: "And it is written, The first man Adam was made a living soul; the last man Adam was made a quickening spirit." When a man died his body returned to dust and his soul to God who gave it. Some of the miracles of the Old and New Testaments were referred to as examples of spiritual manifestations. The speaker alledged that the same things were done by the spirits in modern times.

Elder Grant said that the animals had the breath of life the same as man, and when they died the breath left them, and their death was not in any wise different from the death of man.

Mr. Wilson said no. We are not informed that God breathed into animals the breath of life, that breath that in man became a living soul. Hence the difference.

Elder Grant contended that the spirits spoken of in the Bible were bad spirits, demons or devils.

Mr. Wilson cited the cases of the angels who visited Abraham and Lot as instances of spirits which had once lived upon the earth, returning to communicate with man.

Elder Grant rebutted by saying that these angels were a totally different order of beings, which had never inhabited the earth. In support of which he quoted the Scripture where it says, "And man was created a little lower than the angels." He further said that if his friend would bring to him a spirit or angel, whose feet he could wash as the feet of Lot's angels were washed, he would be satisfied and give up the controversy.

Elder Grant held that every spirit which claimed to be a disembodied human spirit was a lying spirit, and said that the doctrines of Spiritualism which recognized them in any other way were opposed to the cardinal principles of the Bible. He challenged his opponent to bring any proof that the spirit of a human being had ever revisited the earth.

Mr. Wilson, in answer to this challenge cited the instance of Samuel's appearance to Saul before the witch of Endor. He also said that the spirit of his father had appeared to him, and he had taken it by the hand as he now took the hand of the chairman (taking Mr. Hyland's hand,) and it was just as tangible.

Elder Grant replied to this that the manifestations obtained by the witch of Endor in Samuel's case could be accounted for on the principles of mesmerism or animal magnetism. He held that it was not really the spirit of Samuel that was raised, but some lying spirit, because the predictions which it made were not fulfilled. Elder Grant further contended that the spirits which are witnessed by various persons are no more real than those which meet us in our dreams, and that they partake somewhat of the same character.

EVENING SESSION.

Mr. Wilson commenced by reviewing some of the arguments of Elder Grant's last speech on the preceding evening, asserting that he (Grant) had not answered his point in regard to the separate creation of man.

Elder Grant said that when he put a rifle ball through the heart of a man, he died; when he put a rifle ball through the heart of a lamb, it died; and death was the same in both cases. He alledged that the spiritual phenomena as we see and hear of them, were produced by mesmerism; and could be accounted for on natural principles. He cited some mesmeric phenomena as the cutting off of an arm, &c., in which persons were made to believe in the reality of certain things under the influence of the mesmerizer, and at his will.

Mr. Wilson replied by saying that he was at first as skeptical on this score as any one. The conformation of his brain, (the convolutions of his brain, as he expressed it,) naturally disposed him to skepticism, nothing but knock-down arguments would convince him, and that he had received. While witnessing some wonderful phenomena in the city of Buffalo some years ago; phenomena which were sufficient to convince every person present except himself, he still remained skeptical, refusing to be convinced, but stepped out on the floor and said, "If the spirits will knock me down I will believe." "And down I went with a black eye which I carried for twelve days." He could not think that all this was owing to his imagination.

Elder Grant seemed to discredit all such evidence, d took up again the point he attempted to make eviously in regard to the signification of the word ul: He referred back to the original tongues d contended that the word translated soul, could ith propriety be applied to designate any living eature.

Mr. Wilson here made a point of order, contend g that by the terms of the resolution he could t go back to the original tongues, but must take e translation, King James' version as he found it. oint of order sustained.

Elder Grant then attempted to prove his position om Revelation xvi chapter 3d verse: "And the cond angel poured out his vial upon the sea, and became as the blood of dead men; and every liv g soul died in the sea." He attempted fur er to sustain his position by quotations from lark's Commentary, which being objected to as t of order, were ruled out. He then said that he was allowed to do nothing but talk Bible all he time they might as well bring the debate to a lose. He also again made reference to bad spirits r demons. To which Mr. Wilson replied by say g that they were not discussing demonology. Spiritualists do not believe in demons, they believe in good and evil spirits. Evil is only undeveloped good. Before you can reform a thing you must have something to reform. Elder Grant when he got up to reply, inquired if Jesus Christ had been a sinner at first, and if he was a reformed man?

Elder Grant quoted from some of the writings of King Solomon to show that that great and wise prince was no believer in the doctrine of the immortality of the soul.

Mr. Wilson admitted the fact but characterized King Solomon as not only a sensualist and voluptuary, but as a materialist and infidel, hence his testimony might go for what it was worth.

Elder Grant referred in the course of the evening to some of the things charged upon Spiritualists, the evil their doctrines had caused, and some of their extravagant proceedings.

Mr. Wilson retorted by making mention of the doings by adventists in 1843 in the city of Utica, N Y., when, said he, that whole city was ablaze with the enthusiasm of ascending saints.

At the close of the second evening both debaters had put out most of their points, and subsequently developed but little that was new in the way of argument. Old arguments were revamped, perhaps brought out in a new light, but substantially the same points were gone over and over again.

Elder Grant was called to order by his opponent as on the preceding evening, for attempting to introduce the testimony of various commentators as to the meaning of certain words and passages of Scripture, as well as evidence from other sources not allowable, according to the terms agreed upon by the contestants before the debate was opened.

Mr. Wilson quoted from Luke xxxiii chapter 43d verse, where Jesus said to the thief on the cross, "Verily I say unto thee, To-day shalt thou be with me in paradise." If there was no immortal part, no soul, which separated from the body of the thief when that was left behind, what did the text mean?

Elder Grant rebutted by saying that the passage was wrongly punctuated, that the comma placed after the word thee, should have followed to-day instead, making the passage to read thus: "Verily I say unto the to-day, shalt thou be with me in paradise." He gave a rule for the rendering of such passages, which he illustrated by quotations from the speeches of Daniel Webster and Rufus Choate.

On the last evening of the debate the old arguments and proofs were again brought up, though sometimes in a new form. Elder Grant dwelt somewhat upon what Mr. Wilson in his exposition on the first evening of the debate had classed as phenomena of the second class, as charged against spiritualism. In pursuing this theme Elder Grant read extracts from the BANNER OF LIGHT and other papers of the Spiritualists, the selections being made in a way to make it look rather bad for the Spiritualists.

Mr. Wilson replied that these were garbled extracts, that isolated passages were read without their contexts, and said that he could take up the Bible, and read out passages from it in a way that would make it look quite as bad for the writers as anything the Elder had succeeded in this way in bringing against the spiritualists. To prove this he took up the Bible and read portions from the Psalms of David and other books, the portions read being mostly isolated passages, taken without their proper contexts.

Elder Grant alluded also to the separation of families which Spiritualism had caused.

Mr. Wilson rebutted by saying that Jesus Christ had predicted the same thing from the coming of his kingdom, when children should leave their parents, and parents their children, wives should leave their husbands and husbands their wives, &c., for righteousness sake. "Even my own dear wife," said the speaker, "when she came to embrace Spiritualism, was waited upon by her minister who told her that it was better for her to separate from her husband than to leave the church with which she was connected, at the risk of losing her soul." "That man," added Mr. Wilson, "found the door pretty soon."

An amusing episode occurred near the close of the debate in connection with the rebuttal by Mr. Wilson of Elder Grant's charges against the Spiritualists of irregular conduct in the intercourse of the sexes. Mr. Wilson was reading from the vii chapter of 1st Corinthians to show that such practices were no worse than what took place in St. Paul's time, and that the apostle himself even countenanced them. He, Mr. Wilson, had progressed in his reading to the last line of the 36th verse, when the hammer of the President fell, his time being up, "Read the next line," says Elder Grant. "I will, if you will give me time," replied Mr. Wilson; and then went on to finish the verse with a slight variation of his own, thus: "And when they have raised the devil let him marry her." This literally brought down the house, producing a shout of laughter.

This, then, is the end of the great debate, which has excited in our quiet village a very general interest. Union Hall, on the first evening of the debate, was about two-thirds full, the audience increasing every night until the last, when it was completely filled. The debate has been talked about and discussed on street corners, in bar-rooms, preached about in our churches, and has formed the chief topic of conversation for a week past everywhere.

ANOTHER GHOST IN CHICAGO.

A little more than a year ago "the Ghost of the Court House" was familiar to every reader of our city papers, both in the city and elsewhere. Since then, Chicago has enjoyed a comparative quiet from the denizens of the unseen or inner world; until quite recently they have seen fit to again call attention to their doings and ability to manifest in this city; as we can only regard such well attested phenomena as actual spirit manifestations.

In the Sunday *Times* of this city of Feb. 28th, we glean the following, apparently, well authenticated facts:

The scene of excitement is in the vicinity of a Baptist Church situated near the line of the northwestern limits of the city, between the Milwaukee division of the Northwestern railroad and the Elston turnpike. The matter is creating intense excitement in that neighbor hood, as the existence of the apparition is generally believed in. The *Times* hearing of this, dispatched a reporter to the scene of excitement and obtained *verbatum* the statements of a number of parties who stoutly aver that they have seen and heard the mysterious, shadowy disturber of their neighborhood.

Patrick Mungavan being out about 1 o'clock, says: I saw what I thought was a man dressed in a shroud. I thought he was going to frighten me, and I boldly walked up to him. When I got to him I shoved out my fist, and tried to push him from forninst me, but I could feel nothing, although I could see it. I then was afraid, and trembled, the cold chills ran down my back, and I hurried from the spot, but the Lord preserve us! the shadow kept alongside of me until I reached the Elston road, when it suddenly vanished.

Peter O. Naughton says: The other night, at 2 o'clock, when returning from work in the mills, I saw a form in white pass by me. I thought it was a woman in her night clothes, and, wondering what she was doing out so late, I called her, but she did not notice me until I got near the Baptist church, when she turned on me, and her face was covered with hair. I then knew it was a man, and I spoke to him, asking him if he was not afraid of catching cold. He did not reply, and I then went up close to him, and was going to shake him, but I could not feel anything, although I could see it plainly. Knowing it then to be a ghost I grew afraid, and ran as fast as I could toward my house, but alongside of me ran the thing, whatever it was.

J. S. Kummins returning home at 3 o'clock in the morning, says:

I saw a form in white near the Baptist church, and then heard it uttering piteous moans. I approached it and asked what was the matter, but no answer came. Fearing it might be some trick to rob or deceive me, I drew my revolver and went up to grasp it, but though I could see it plainly, there was no substance. Then I got scared and fired my revolver four times at it, the thing remained unhurt. The firing alarmed the neighbors, and several rushed out to see what was the matter, when I told them what I had seen. Myself and some other men then examined the ground to see if there were any foot prints' but there was not a sign. The night was clear.

Finally on Wednesday night, the 24th ult., as the in-freight train on the Chicago and Northwestern railway was passing the church, the engineer observed a human form asleep, as he thought, upon the track ahead. He at once rang the bell and whistled down breaks, and succeeded in stopping the train just before the body was reached. The engineer then descended and was going to awaken the person but to his astonishment he could not find anything. Returning to his box he saw the body again on the track. Again he went toward it but found nothing. Thinking it was but an hallucination of the brain or that he was dreaming, he returned to his engine, and pulling open the throttle valve endeavored to start up. The engine would not move, and the train was detained 10 minutes, the ghostly form remaining on the track all that time. Finally the fireman seated himself on the cowcatcher, and when the engine was in motion, it seemed to him as though the train was actually passing over the body, although there was not the slightest additional jar.

A number of others in the neighborhood make statements similar to the above, credence to which may be given because of their standing in the community and their aversion to anything frivolous. So terrifying is the ghost that many houses in the vicinity of the church are threatened with desertion unless the "goblin damned" is exorcised.

NOTICE OF MEETINGS.

ATHENS, MICH.—Lyceum meets each Sabbath at 1 o'clock P. M. Conductor, E. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

Astoria, Clatsop county, Or.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

BOSTON.—MERCANTILE HALL.—The First Spiritualist Association meets in this hall, 32, Sumner street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Dunckleo, Treasurer. The Childrens' Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant street.

MUSIC HALL.—Lecture every Sunday afternoon at 2½ o'clock, and will continue until next May under the management of L. B Wilson. Engagements have been made with able, normal trance and inspirational speakers.

SPRINGFIELD HALL.—The South End Lyceum Association have entertainments every Thursday evening during the winter at the Hall No. 80, Springfield street. Children's Progressive Lyceum meets every Sunday at 10½ A. M. A. J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M. J. Stewart, Guardian. Address all communications to A J. Chase, 1671 Washington street.

UNION HALL.—The South Boston Spiritual Association hold meetings every Sunday at 10, 3 and 7½ o'clock. Mr. Keene, President; H. H. Gould, Secretary; Mary L. French, Treasurer.

TEMPERANCE HALL.—The first Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square, East Boston, every Sunday, at 3 and 7 P. M. Benjamine Odiorne, 91, Lexington street, Corresponding Secretary. Speakers engaged, Mrs. Fannie B. Felton, during January; Mrs. M. Macomber Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs Juliette Yeaw during April; J. M. Peebles during May.

WEBSTER HALL.—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans East Boston, at 3 and 7½ o'clock. P. M President, ——; Vice President, N. A. Simmons; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Recording Secretary, H. M. Witey. Lyceum meets at 10½ A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins Guardian.

Baltimore, MD.—The "The Spritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings, at Saratoga Hall, south-east corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets every Sunday at 10 A. M

Broadway Institute.—The Society of "Progressive Spiritualists of Baltimore." Services every Sunday morning and evening at the usual hours.

Battle Creek, Mich.—The Spiritualists of the First Free Church, hold meetings every Sunday at 11 A. M. at Wakelee's Hall. Lyceum session at 12 M., George Chase, Conductor; Mrs. L. E. Bailey, Guardian of Groups.

Belvidere, Ill.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening, 10½ and 7½ o'clock. Children's Progressive Lyceum meets at two o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian

Chicago, Ill.—*Library Hall.*—First Society of Spiritualists hold meetings every Sunday at 10½ P. M. Children's Progressive Lyceum meets immediately after the morning service. Speaker engaged; Dr. H. P. Fairfield during April and May.

CARTHAGE, MO.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Corresponding Secretary; A. W. Pickering, Clerk.

Des Moines, Iowa.—The First Spiritualist Association meet regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10½ o'clock A. M., and 7 P. M. Children's Progressive Lyceum meets at 1½ P. M. B. N. Kinyon, Corresponding Secretary.

Deerfield, Mich.—First Union Society of Spiritualists hold regular meetings in Ormsby's Hall at 10½ A. M. and 7½ P. M. Sunday. Regular Speaker J. W. VanNamee.

Georgetown, Colorado. The Spiritualists meet there three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

MILAN, O.—Children's Progressive Lyceum meets every Sunday, at 10½ o'clock A. M. Conductor, Hudson Tuttle; Guardian, Emma Tuttle.

MONMOUTH, ILL.—Lyceum meets every Sunday forenoon. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 2½ p. m.

ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall. Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian.

CHARLESTOWN.—The First Spiritualist Association of Charlestown Hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 2½ and 7½ P. M. Children's Lyceum meets at 10½ A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

Toledo, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyceum in the same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

Chicago Liberal and Spiritual Associations meets every Sunday at Crosby's Music Hall, at 10:45 and 7:30. Conference at 12 M. Clair R. DeVere speaks for December. All communications to be addressed to— J. SPETTIGUE, Pres.

NEW YORK.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, ad block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

OSWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10½ o'clock a. m. and 7 p. m. Conference at 3 p. m.

BROOKLYN, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7½ p. m. Children's Progressive Lyceum meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

CLEVELAND, OHIO.—The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 290 Superior St. at 2 and 7 p. m. Lyceum at 10 a. m. Lewis King, Conductor, Mrs. D. A. Eddy, Guardian, D. A. Eddy, Cor. Secretary.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10½ a. m. and 7½ p. m. Children's Lyceum meets at 2½ p. m. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 10½, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

VINELAND, N. J.—Friends of Progress meetings are held in Plum street Hall every Sunday, at 10½ a. m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12½ p. m. Hosea Allen, Conductor; Mrs. Porta Gage, Guardian: Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

BELOIT, WIS.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ A. M., and 7½ P. M. Lewis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 M. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups.

ST. LOUIS, MO.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday; in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 a. m. and 8 p. m.; Lyceum 3 p. m Charles A. Fenn, President; Henry Stagg, Vice President Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum.

CLYDE. O—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 11 a. m. S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sect.

SPRINGFIELD, ILL.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M. Lanphear Secretary. Children's Progressive Lyceum every Sunday at 2 o'clock P. M. B. A. Richards, Conductor, Miss Lizzie Porter, Guardian.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a. m. Children's Progressive Lyceum meets in the same hall at 2 p. m.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

SYCAMORE, ILL.—The Children's Porgressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

The Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

ADRIAN, MICH.—Regular Sunday meetings at 10½ a. m. and 7½ p. m., in City, Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

LOWELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ A. M. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10½ A. M., at Lafayette Hall. H. B. Crandall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

OMORO, WIS.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs Thompson, Assistant Conductor, Miss Cynthia McCann, Guardian of Groups.

THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E. Hulbert, E. Stockwell, M. Hall jr, Trustees; and A. Tillotson Secretary and Treasurer.

LOTUS, IND.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They use the Hall of the "Salem Library Association," but do not hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; Johnathan Swain, Collector.

MAZO MANIE, WIS.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senior, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 2 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secretary.

TOPEKA, KANSAS.—The Spiritualists of Topeka, Kansas, meet for Social Services and inspirational, speaking every Sunday evening at the Odd Fellow's Hall No. 188 Kansas Avenue. Mrs. H. T. Thomas, Inspirational Speaker.
F. L. CRANE Pres't.

WILLIAMSBURG.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Granada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday at 11 a. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. E. F. Woodward Cor'pnding Secretary, Children's Progressive Lyceum meets at 2 p. m Henry Bowman, Conductor; Miss G. A. Brewster, Guardian

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Selitzer's Hall, Sunday and Thursday evenings. W. W. Parsels President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged:—Mrs S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January.

QUINCY MASS.—Meetings at 2¾ and 7 o'clock P. M. Progressive Lyceum meets at 1¾ P. M.

FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

CAMBRIDGEPORT, MASS.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 P. M. Speaker engaged.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forenoon.

DOVER AND FOXCROFT, ME.—The Children's Progressive Lyceum holds its Sunday session in Merrick Hall, in Dover, at 10½ a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 1½ p. m.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street, at 10½ a. m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Conductor; Mrs. Louisa Keith Guardian.

WASHINGTON, D. C.—First Society of Progressive Spiritualists, meet every Sunday in Harmonial Hall, Pennsylvania avenue near corner of 11th street. Speakers engaged for Oct. Anna M. Middlebrook. Nov. Nettie M. Pease. Dec. Cora L. V. Daniels. Jan. N. Franke White. Feb. and March. Nellie J. T. Brigham. April James M. Peebles. May, Alcinda Wilhelm. Lectures at 11 a. m. and 7.30 p. m. Childrens Progressive Lyceum Geo. B. Davis conductor, Mrs. Herner, Guardian of Groups, Miss. Maggie Sloan, Assistant Guardian of Groups. Commences 12.30 p. m. Conference Free Platform every Tuesday evening at 7.30 p. m. Sociables Thursday evening once in two weeks.

Milwaukee Wisconsin.—The First Spiritualist Lyceum meets at Sivyer's Hall every Sunday at 2 p. m. J. L. Potter is engaged to speak at 7½ P. M.

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RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

CHICAGO, MARCH 27, 1869. VOL. VI.—NO. 1.

Literary Department.

Written for the Religio-Philosophical Journal.

SEQUEL TO MAUD MULLER.

MR. EDITOR:—Last Sabbath evening, Jan. 31st, '69, a circle was held in this place, at the house of T. R. Chapman, and after it closed, a few friends lingered, to chat over our prospects, &c. Finally some one proposed that a lady present, should recite the ballad "Maud Muller," which she did in a masterly style. Immediately some spirit entranced the medium Miss Harriet E. Pope, and this sequel was given to the astonished crowd.

"It might have been," was the sad refrain,
That came and went, thro' the Judge's brain:
While o notty law-cases, his mind would fill,
Causing each tremulous nerve to thrill.

But the sands of life, were running fast,
And soon they were gone;—the very last.
Old age had conquered,—he had gone to rest,
With his pale hands folded, above his breast.

And a costly marble, with name and date,
Told the passer-by, of the judge's fate.
While far from the church-yard,—under the hill,
Slept sweet MaudMuller, so cold and still.

Their forms were there, while across the river
The two had met, no more to sever.
When the judge first stept, on the other shore,
Sweet Maud was the first to welcome him o'er.

She gave him her hand,—the light in her eye,
Paid him for th sorrowful days, gone by.
And a kiss, that a seraph might dare to press
On the maiden's cheek, was their first caress.

In that blissful hour, they both forgot,
How weary had been their earthly lot.
And tho' each had striven to do their best,
This was their first real happiness.

The very first hour of perfect joy,
They had ever known—without alloy.
And as they looked back, on their earthly years,
They saw each path bespangled with tears.

They saw the hopes, that were crushed at birth,
Saw, how oft they had wearied, and tired of earth.
Yet, all these things, seemed a *fitful dream*,
Since they had passed over death's cooling stream.

And as they walked, o'er the golden plain,
Their heart-sang no more, that sad refrain;
"It might have been," for the days were gone,
For the two to sing, that sad, sad song.

This, the sang, as they walked together,
"We part no more, no, never, never.
And the judge's heart, with joy would fill,
As sweet Maud Muller, the song would thrill.

And a holy joy—and quiet rest,
Filled alike sweet Maud's and the Judge's breast.
And there they will walk, by life's beautiful river,
Hand clasped in hand,—*forever and ever.*

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BOOK THIRD—THE ARREST.

CHAPTER XXVII.

THE TOMBS—STOCK JOBBING.

Even the gait of Owen Tracey, as he passed along Broadway, displayed the workings of a mind ill at ease. He walked sometimes at a rapid pace, remarking with hurried glances the persons whom he encountered, or the objects by which he was surrounded. At other times he fell into a slow, shuffling gait, resembling that of a man in a state of convalescence after a severe attack of disease. His features at such intervals indicated the abstracted or bewildered condition of his mind.

Leaving Broadway, the retired merchant pursued his route toward the lower part of the city, through White and Centre streets. As he approached an edifice of massive size and gloomy exterior, universally known by the nickname of the Egyptian Tombs, he perceived a score of men and boys standing around the principal entrance. Obeying a sudden impulse of curiosity or waywardness, he mounted the steps and advanced through a vestibule or ante-room into a large chamber partially filled with a miscellaneous assemblage.

The attention of Owen Tracey was drawn immediately toward a stout thickset man, wearing handcuffs on his wrists, and a soiled bloody handkerchief around his head. The signs of guilt were visible in his malignant scowl, and the sullen, savage expression of his features.

Among the spectators in close proximity to Owen Tracey, stood two strangers, a small spare man, and a stripling nearly of a man's growth, with a dark swarthy complexion. They were conversing together in whispers.

"Levi, is yonder prisoner the man who pawned the articles I spoke of—a gold watch and a diamond cross—at your establishment on the morning of Saturday last?"

"I cannot see his face distinctly," said the youth, advancing a little.

"Lean this way—now."

"Yes, Mr. Petigrew, the very man. I could pick him in an instant, out of a thousand."

"You are confident, then?"

"Positive as I am of my own existence. He has got a bruise on the left eye that disguises him a little, but there is no mistaking him. What is he up for?"

"He and the man by his side are arraigned before the Police Justice on two charges; one of burglary, the other of assault and battery with intent to kill."

"Burglary—so—so—the watch and diamond cross were part of the plunder."

"No; they were arrested last night in the act of breaking into a house in Bleecker street."

The word, "silence," uttered in a tone of command by one of the officers in attendance, put an end to the conversation.

"Mr. Masters," said the police justice, extending two slips of paper to the officer, here are warrants of committal for Andrew Williams and Hugo Simonson. You will see them duly executed."

Owen Tracey left the police office and walked slowly toward the Park. He stopped at the door of a brick building in Beekman street, guarded by a formidable array of tin signs, painted and lettered with the names of gentlemen learned in the law. Entering the hall, he passed on to an office on the first floor in the rear of the house, and knocked at the door.

"Walk in, Mr. Tracey," said a gentleman of middle age and sharp intelligent features.

The lawyer offered a chair to his visitor, and seated himself near a table covered with papers and law books.

"I have but a few minutes to spare, Mr. Barton," said the merchant. "I wish to leave some directions with you so that you may draw a codicil to my will."

"One moment, Mr. Tracey," rejoined the lawyer, folding up a written document and laying it in his drawer; then placing a sheet of foolscap before him, he added:

"I will take a memorandum."

Owen Tracey hitched his chair a little toward Mr. Barton, and hesitated ere he spoke.

"My will is in your possession?"

"It is," replied the lawyer, pointing to a large iron safe standing behind the table. Shall I get it?"

"No matter," said the merchant." I remember its contents perfectly. After the payment of my debts, and a few trifling legacies, I have devised one undivided moiety of my real and personal estate to my wife Mary, in lieu of her right of dower, and the remaining half to my brother, Alfred Tracey."

"Such is my recollection."

"The will was drawn by you?"

"Yes—yes."

"I desire to execute a codicil to my will, revoking the grant of a moiety of my real and personal estate to Alfred Tracey, and devising the same in equal parts to the surviving children and grand children of Charles Mountjoy, my former partner in business."

"You propose to cut off your brother entirely?"

"Entirely, Mr. Barton. I will state to you in confidence, that his habits of life and his conduct toward me, have been such as to destroy all claims upon my generosity."

The lawyer busily wrote a memorandum of the directions of Owen Tracey, and read it over to him.

"It is right, Mr. Barton."

"To morrow the draught of the codicil will be ready for signature."

"The sooner the better. I will call again to morrow."

The morning was occupied by the merchant in the transaction of business, principally in making purchases of the stock of the Wexford Railroad Company, from bona fide holders. At two o'clock, according to appointment, he met his brother at the counting room of Messrs. Barstow and Rodman in Front street. It was definitely arranged between the parties that Alfred Tracey should sail as supercargo of the good ship Splendid, bound to Canton, with a cargo of cheap cotton goods, and other American manufactures.

The brothers separated on leaving the counting room, and Owen Tracey, turning into Wall street, soon arrived at the office of Francis Mortimer. The broker met him with an insinuating smile.

"Sit down, my dear sir, sit down. You look fatigued, Mr. Tracey. The sun has come out bright and warm. Any thing new stirring?"

"I have heard nothing."

"This Mexican war keeps every thing flat in the money market. Just now, perhaps, it is so much the better for us. Have you done any thing yet in our business?"

"I have secured nearly five hundred shares of the floating stock of the Wexford Company at a shade above 20."

"Five hundred shares, my dear sir?"

"Here is the memorandum," said Owen Tracey, taking his tablets from his breast pocket. "Edward A. Clason, 57 shares; Samuel Pitt, 34 do.; Goddard & Young, 123 do.; Abraham Welch, 49 do.; Messrs. Black & Co., 95 do.; Williams & Zeber, 70 do."

The merchant slowly read off the names and the number of shares purchased by him. "The terms," he added in conclusion, "are cash upon the delivery of the certificates of transfer on the books of the company."

"The operation goes on finely," said Francis Mortimer. "I bought three hundred shares on time at the Broker's Board to-day 23½, at 30 days, sellers option. I am doing something in the street, also. The thing is not quite ripe yet. Get the command of the rest of the stocks in your schedule with as little delay as possible."

"I shall secure nearly the whole number of shares in a day or two," replied the merchant.

"It won't do to play the game too openly, my dear sir—caution—caution. These fellows in Wall street have keen eyes."

"I follow your directions implicitly."

"Ay, ay," said the broker, with a nod of the head and a genial smile. "I understand them. It is mining and counter mining continually, as between hostile armies in a siege, so that we must carefully guard against surprises."

"Do you think there is danger?"

"Danger, my dear sir," said Mortimer, interrupting his associate; "read this paragraph in the money article of one of the morning papers."

Owen Tracey read the extract pointed out by the broker with deep interest.

"The stock of the Wexford Railroad Company is declining daily. This is one of the companies chartered by the Legislature of an adjoining State during the railroad mania which prevailed ten years ago. The region of country through which the road passes is by no means densely populated, and it is extremely doubtful whether it can be made to defray its ordinary expenses under the most favorable auspices. The administration of the present Board of Directors, has been such however, as to convince intelligent capitalists that the concern is fast approaching the period of total bankruptcy. A considerable portion of the money loaned by them for the completion of the road, has been lost through the imprudence of the Board, in making a temporary investment without adequate security. We see that attempts are making to force this stock upon the market at present prices. If it be only a contest between the bulls and the bears of Wall street, we feel no sympathy for the parties; but we trust no honest purchaser will embark his funds in the stock of this ricketty company.

It is now two years since the Wexford Railroad company has paid a dividend to the stockholders, and it is safe to prophesy that not one per cent will be paid out of the earnings of the company for five years to come."

The merchant looked anxiously at the broker after he had finished the paragraph.

"Are those statements correct?"

"They ought to be," remarked the stock broker with a low silvery laugh, "I wrote them myself."

"You, Mr. Mortimer?"

"Certainly, certainly, my dear sir; and I will tell you my object. It is our cue to depress the price of the Wexford stock to the lowest possible figure. We are buyers, Mr. Tracey."

"I understand."

"Your movements will soon be known to some of the sharp ones. I consider this article a good thing, Mr. Tracey. "Give a dog a bad name,"—you remember the proverb, my dear sir; and so with stocks. Dealers are ticklish about meddling with securities which are publicly attacked in the newspapers. Few men, even stock jobbers, are intimately acquainted with the affairs of the private or public corporations, whose securities they buy or sell, and fluctuations in the market are often caused by street rumors and newspaper articles."

"Your meaning is that such rumors and articles are the contrivances of operators and interested parties, to affect the prices of their securities," said Owen Tracey, with a glance of inquiry.

"Certainly, my dear sir, entirely. The success of a speculation often requires consummate skill and address in the management of these sources of public opinion. You and I, for example, come into the market as bona fide purchasers of the stock of the Wexford Railroad Company. The natural tendency of our operations is to raise the price of the stock. This is the natural tendency, Mr. Tracey, and we are obliged to counteract it. The lower the stock the better for us. Do you not see?"

"So long as we are purchasers, Mr. Mortimer," said the retired merchant. "But we are operating on time."

"Precisely," said the stockbroker, in a tone of suavity, striking the folded newspaper, gently, with the tips of his fingers. "I shall follow up this article with others of a similar description, until our plans have ripened fully, and then we shall contrive to turn the tables upon our good friends and neighbors."

"Is there no danger, Mr. Mortimer, of seriously affecting the standing of the Wexford Company?"

"Our plan is to get the control of the whole number of shares in the market, and it matters little to us what may be the standing of the Company, so that prices do not rise at present. All in good time, my dear Mr. Tracey. A fortnight or three weeks hence, we shall find it our interest, perhaps, to assure the public that the Wexford Railroad Company is under the management of a discreet and competent Board of Directors, and is rapidly recovering from its temporary embarrassments."

"But in what way," said Mr. Tracey, "are the columns of influential journals rendered subservient to such projects?"

"There are secrets in all professions," replied the broker, "and ours is not without its mysteries."

"Money! money!" remarked the merchant, gruffly.

"Yes, money is the grand lever, Mr. Tracey. But it requires skillful handling to move, successfully, with a lever, a stone wall or a bubbling fountain. The coarseness of open bribery is no longer tolerated except by harlots and policemen."

"The result is the same."

"We gain our ends," said Mortimer, gravely, "by skill and concerted action. Success embellishes the most splendid combination and redeems the most desperate venture."

"Thus far, Mr. Mortimer," said the merchant, glancing at the broker from under his shaggy eyebrows, "you augur well of the success of our operations."

"Every thing goes on swimmingly as far as I can perceive," replied the broker. "Secure the balance of the floating stock as quickly as you can. To morrow I shall be openly in the field as a purchaser of the Wexford stock, at thirty and sixty days. It will be better that no apparent connection exist between us, and indeed to obviate suspicion, I suggest to you the employment of another broker than myself, Tillotson, for example, to purchase stock on time on your individual account. We can arrange matters equitably upon the division of the proceeds, at the close of the speculation."

The stock-broker's suggestions received the hearty concurrence of the merchant. At the termination of this interview, the latter departed with a resolution to carry them immediately into effect.

One word in regard to the movements of Alfred Tracey after leaving the counting room of Messrs. Barstow and Rodman. He proceeded directly to his brother's residence in Third street. On arriving at the front entrance he was accosted by a young girl—no other than Jane Williams, the burglar's daughter.

"Is this Mr. Tracey?" the girl inquired, timidly.

"My name is Tracey," replied the young man.

Jane Williams related, briefly, the circumstances of her mother's illness and her father's arrest, and implored Mr. Tracey to visit her mother immediately.

"And who is your mother, child?" said Alfred Tracey, scanning the figure of the girl.

"The daughter of Charles Mountjoy."

Alfred Tracey reflected an instant ere he asked,

"Where do you reside?"

"No.—Orange street."

"I will call upon your mother," said the young man to the girl.

As he entered the hall he muttered to himself: This offers a clue, perhaps, to another of my brother Owen's secrets. Charles Mountjoy, was the name, I recollect, of his early partner in business.

From Worthington, Iowa.

MR. EDITOR:—As I am a subscriber to your paper, the JOURNAL, I take the liberty to write a few lines, partly for inquiry, and partly to tell you how we stand here in regard to this new doctrine. We are all quite green out here in regard to Spiritualism; I never saw or heard much about it, until within a few days, we were favored with four lectures by Mrs. Wilcoxson, one of our trance mediums, and she created quite a sensation. We had crowded houses every night, although the weather was of the most inclement kind, very rainy, and mud very deep, they came from all quarters for miles. She is a powerful speaker, and to all appearance a very devoted woman. The way she handled her subject, was a wonder to all, especially when she spoke on the origin of man. She handled all sciences with as much fluency and ease as though she had made each one a life long study.

I am really at a loss to know what to think about what she preaches. Is a very strange doctrine, denying both the fall of man and the restoration. She calls Christ one of the very best of men, but no God; she says he never claimed anything more for himself, but his followers did. Now I can't understand, I read that Christ told Philip that he that had seen him had seen the Father: and that no man cometh to the Father only by me. He also said he was the door to the sheepfold, and all must come in by him, Christ, for he that climbeth up any other way was to be considered a thief and a robber. Now, how is it she makes Christ but too good to do wrong and too wise to err, that she can say he never claimed anything more for himself than any other man, and still we think he claims all that we claim for him, as I am very much interested in the new doctrine, I want you to try and get the scales from off my eyes.

There is nothing talked about in our town so much at present as the new doctrine. The friends of Spiritualism claim thirty converts, how that is I do not know, they claim me and two Vandevers and two women by the name of Dunn, and also A. B. Wheeless. The thing is all in the dark to us, as we hardly know what your faith is. I see the spirits don't agree, as one said plainly he did not believe all was right, he believed it was right wrong; others again could not tell really where they were, but concluded it was not far off as they were not long coming, and others that they were homesick, and could not be happy unless they were with their friends on Earth. How do you reconcile all this? I always thought if we were lucky enough to go to heaven, our utmost desires were all satisfied; please tell me if you can, and oblige yours truly,

R. S. GORDON.

February 26th, 1869.

☞ Professor Lowback, of Philadelphia, has recently invented a velocipede of an entirely new style. There are but two wheels, the seat sitting quite low between them. The novelty consists of a cog attached to the guiding-post, by means of which the rear wheel is made to follow directly in the track of the forward wheel. No matter how short the turn, both wheels make it at the same time; and the seat always remains parallel with the driving-wheel. In other machines there is no guide to the rear wheel, and, consequently, the machine cannot be turned so readily when a collision is threatened.

Trappists.

There are several Trappist monasteries on the continent of Europe. One of the principal is in Belgium; and at that institution the discipline is very austere. The main principle of the Trappists appears to be a devotion of themselves to a mortifying and abstemious life; every thing approaching luxury or comfort being carefully avoided by them; and, indeed, discomfort and misery in all things being introduced into their habits. Their flannel shirt is changed but once in three weeks; they are shaved but once a month; they sleep on a straw mattrass, with but a single blanket over them. Formerly they slept on bare planks, but the Pope considering this part of their discipline too severe and injurious to their health, directed its discontinuance. No fires are allowed, even at this season of the year, in any part of the house, except in the kitchen, printing room, strangers' room, and in the ante-room of the refectory during dinner, to keep their messes warm, which last provision would appear to be somewhat inconsistent refinement. For seven months in the year, their only meal in each twenty four hours, except three ounces of bread in the evening, is a dinner at twelve, at which neither flesh, fish, nor fowl, is eaten. A pint of beer however, is allowed to each. During the remaining months, some small addition may be made to the three ounces of bread in the evening. With the exception of the two superiors, and those others of them whose duties positively require the permission, they are strictly forbidden to speak, either to each other or to strangers; nor are private friendships permitted among them, or signs of kindly greeting or recognition from one to another. They have no private cells, but sleep together in two dormitories. They attend, in every twenty four hours, eight different ceremonials or services; the first taking place between two and four in the morning, the next at half past five, in the winter, and possibly earlier in the summer time. On special fast days, and at seasons of penitence, the number and length of these services are increased. They moreover fill up, with private devotions and meditations, every moment of time which is not occupied by their religious duties and employments. No females are allowed to set foot in the premises, except at the door, where the poor women, who come to the place to beg provisions, are received in the chamber in the gate-house; where also, ladies accompanying visitors are admitted; but beyond this there is no passing for petticoats.

Anecdote of Curran.

A farmer attending a fair with a hundred pounds in his pocket, took the precaution of depositing it in the hands of the landlord of the public house at which he stopped. Having occasion for it shortly afterwards he resorted to mine host for payment. But the landlord, too deep for the countrymen, wondered what he meant and was quite sure no such sum had ever been deposited in his hands by the astonished rustic.

After ineffectual appeals to the recollecti and finally to the honor of Bardolph, the farmer applied to Curran for advice.

"Have patience, my friend," said the council; "speak to the landlord civily—tell him you have left your money with some other person. Take a friend with you, and lodge with him an other hundred in the presence of your friend, and come to me."

He did so, and returned to his legal friend.

"And now I can't see how I'm going to be the better off for this, if I get my second hundred back again—but how is that to be done?"

"Go; and ask him for it when he is alone," said the council.

"Ay sir, asking won't do, I'm afraid, without proof at any rate."

"Never mind, take my advice," said the council, "do as I bid you and return to me."

The farmer returned with his hundred, glad to find that safely in his possession.

"Now sir, I must be content, but I dont see as I am much better of."

"Well then," said the council, "now take your friend with you, and ask the landlord for the hundred pounds your friend saw you leave with him."

We need not add that the wily landlord found that he had been taken off his guard while our honest friend returned to thank his council ultingly, with both hundred in his pocket.

Of What Man is Composed?

Of the sixty two primary elements known in nature, only eighteen are found in the human body, and of these seven are metalic. Iron is found in the blood, phosphorous in the brain, limestone in the bile, lime in the bones, and dust and ashes in all. Not only these eighteen human elements, but the whole sixty-two, of which the universe is made, have their essential basis in the four substances; oxygen, hydrogen, nitrogen carbon—representing the more familiar names of fire, water, saltpeter, and charcoal. And such is man, the lord of the earth, a spark of fire, a drop of water, a grain of gunpowder, an atom of charcoal.

LORD KELLY had a parrot, which was famous as a singer, which, upon being asked to sing, replied: "I never sing on a Sunday!"

"Never mind that, Poll, give us a hymn."

"No, excuse me, I've a cold!"

It is said that this remarkable bird performed the three verses of "*God save the King*"—words and music—without hesitation from beginning to end.—*Southern Journal of Music.*

☞ Lecture in Rhyme—Past, Present and Future, by Mrs Logan. Price twenty-five cents.

Pacific Department.

BY.....BENJAMIN TODD

Errors of Theologians.

NUMBER THREE.

One of the most glaring errors of which Theologians have been guilty, is that of selling indulgences; and that, too, so much cheaper than Catholicism. Old Tetzell when he went forth, commissioned by the Pope of Rome, with a drummer to call the people together, that he might sell indulgences to them and thus replenish the papal exchequer, asked a higher price, and touched the feelings of the people more than Theologians ever have. Tetzell pushed his hands down into the pockets of the people where their tenderest feelings lie. But all that Theologians ask for a through ticket on the express train that lands its passengers right in the center of eternal glory, is a prayer and a tear. It not only saves them from suffering to come, but it saves them from the consequences of all past crimes. It gives them a full pardon for past, present and future sins, no matter how filthy or how late they come, provided they do it just before they draw their last earthly breath, their next shall be a breath of heaven. And they back it up with authority from their miraculous book called the Bible, that they that come at the eleventh hour shall receive their penny, or just the same as those that have borne the heat and burden of the entire day.

This seems to the candid mind an unjust proposition, that he who labors only one hour shall receive the same compensation as he that labors twelve. But to a plan of salvation that starts out with the gross injustice, that the innocent shall suffer for the guilty, would not be likely to notice the small matter of compensation. But from their thousands of depots, that line their religious railroad, where they sell only through tickets to glory, comes forth the cry, that Spiritualists cut mankind loose from all moral responsibility, encourage their giving loose rein to their passions, and run riot in licentiousness.

Now this is an old theological lie and would not be worthy of notice were it not that the ignorant are deceived by it.

We, as Spiritualists, take the ground that all mankind are responsible in their intellectual, moral and physical natures, to the inherent laws of their being. That these laws are as immutable as God Himself, and there is no such thing as breaking or doing violence to these laws. But that we may come into a state of antagonism with these laws, and we be broken thereby, and what is more that there is no such thing as forgiveness; but every one must suffer the consequences of their own acts.

God never did forgive a sin; for as He is immutable, He, of course never will, theological teachings to the contrary, notwithstanding.

Theological insurance officers sell indulgences at the lowest kind of premiums. They say that mankind may lie, steal, swear, get drunk, rob, murder, in fact break every commandment in the decalogue, through the term of their natural lives, even down to death's door, if they shrink back from the grasp of their old King of Terrors just long enough to offer up one truly repentant prayer, and shed one real repentant tear, Jesus saves them from past, present and future condemnation, and God loves them just as well as though they had never done anything wicked.

The preacher goes into the cell of the murderer, converts him into a saint, and then christians take him out and hang him. How it is that they get along with that saying of Jesus', "Inasmuch as ye have done it unto one of these little ones, my brethren, ye have done it unto me," is more than we can tell. Nevertheless the young converi, the newborn christian, must be hung. The preacher prays over him and thus they send him to his eternal inheritance among the pure and holy. Now his robes are white, his hands bear the palm of victory, his brow is pressed by an immortal crown, and his voice helps to swell the music of the angel choir.

But where is the poor murdered one? In hell, lifting up the voice of wailing among the damned. The assassin's dagger was plunged home to his heart while he was soundly locked in the arms of sleep, and he had no time to say the prayer or shed the tear, hence, hell is his portion.

Johnathan Edwards said that "It should enhance the glory of the righteous as they gazed upon the foam gapped billows of hell rolling up, bearing the souls of the damned and hear their cries, 'How long, Oh, Lord, how long,' and the answer would be, 'To all eternity.'" Hence, that murderer is standing on the battlements of heaven whetting his appetite for eternal glory on the pains of that victim he sent to hell with his own murderous hands.

How beautiful and just is the Christian's plan of salvation.

Legal Murder.

When in God and humanity's name will legal murdering cease? Victim after victim all over our land is given to the hangman's rope as though there were no value placed upon human life, what, ever. It would seem as though the myriad streams of crimson gore that flowed like a mighty tide out of our late war were more than enough to satisfy every thing but an insatiable maw. At best this legal murdering is but a relic of barbarous ages, and the more it is adhered to, the more does it engender a spirit of bloodthirstiness in communities. If there is not sufficient civilization in our country to suppress this evil it would seem as though there should have been christianity enough to have corrected the error long ago. But sad to tell, it is the votaries that worship at the shrine of bogus Christianity, that are the most strenuous supporters and abettors of the hangman's rope. Any one that has given a moment's thought to the subject cannot fail to come to the conclusion that the stretching of human necks with hemp is a favorite amusement of theirs. In fact they are but little better than a Ku Klux Klan legalized to prey upon their erring fellow men.

There is now lying in prison in the State of Pensylvania a poor girl by the name of Hester Vaughn who is doomed to expiate her crime upon the scaffold. And what is her crime? The charge is infanticide. Is there any positive testimony against her? None whatever. But suppose that she did commit the deed are there no extenuating circumstances connected with the act that should excuse her? Just look at the matter a moment and see how it stands. Deceived by a heartless villain to suppose that she was legally married to him and when he had satisfied his hellish desires and produced a state of maternity, then forsook her, leaving her to the cold charity of strangers. Think for a moment of the anguish that must pierce her sorrowing heart when she realized her situation. And when the hour of her delivery came it found her all alone in her own room, none to assist or sympathize. Who can wonder that under the frenzy produced by her excruciating parturition pains, added to all the rest, that she might intentionally or unintentionally have performed some act that put an end to the life of her babe. Eight and forty hours alone in that agony of despair, more horrible than a thousand deaths, and when found the babe was dead.

But you tell us that twelve men as a jury sat upon the case and they doomed her to die. Twelve men! "God save the mark." Twelve demons, if the court had been held in hell would have blushed with burning shame to have had such a charge laid at their door.

Where is Governer Geary who has the pardoning power, all this time? See him as he winks and blinks with owl-like dignity, now on this side, now on the other, now on the top of the fence waiting to see which will be the most popular, to han the poor girl or not.

In the case of Mr. Cole, in the State of New York, the plea of insanity was far-fetched and strongly enforced to excuse him for shooting down his wife's paramour. But a graceless scoundrel may deceive a poor innocent girl, seduce her and force an unwelcome maternity upon her and then abandon her and if she dare do anything that has the appearance of crime, the bull dogs of the church and the law are let loose upon her to howl their religious and legal platitudes over her trembling form while her seducer goes unwhipped of justice until he numbers his victims by scores.

The Pulpit.

[From the Plymouth Pulpit.]

Suffering, the Measure of Worth.

A Sermon delivered by Henry Ward Beecher, Sunday Morning, January 31, 1868.

"And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ."—1 Cor. viii. 11-12.

This is the exact state of facts which is recurring in every age, and which, from the very nature of human society and of the human mind, must continually recur. Men in the beginning are educated largely by rules or by symbols; and this kind of instruction, though necessary from the nature of man, always involves more or less of limitation and of error. And as men rise in the scale, there will always be those who will shoot faster forward, and discern principles instead of rules, and will, therefore, be in a condition to drop a thousand instruments that are concerned in fight living, while they hold on to the substantial spirit of right living. But while they are doing this, they are obliged to do it in the presence and under the interpretation of those that are lower than they are. A man all his life long has a superstitious notion regarding certain observances, which, when he comes to be twenty-five or thirty years of age, he sees that he may dispense with; that they were mere instruments; that there was no sanctity in them, though there was some use.

But those that are below him, and round about him, have a superstitious feeling with respect to these things; and his example is very apt, not so much to enlighten them, as to shock; and they are led to feel that there is no wrong in certain things which before they always supposed to be wrong; that things are right which to them are not right. And the apostle lays down this rule: That it is a poor use to make of one's superior intelligence, and the liberty that goes with it, to set such an example as leads men to stumble to their hurt; as misleads their weaker judgment. And he goes on to instance, in the latter part of the chapter which I read in the opening service, how he took the sum total of his manhood, and refused to use it for himself, according to his own perceptions—according to the high scale on which he was truly living—but made him elt anything and everything to his fellow-men. If he was with the Jews, he would not violate their prejudices. He preferred to conform to them in things that were not absolutely in themselves wrong, for the sake of keeping an influence upon them. When he went out from among them to the Gentiles—who had no such institutions, ordinances, and notions as the Jews had, based on a certain sort of natural theology, he assumed their ground; but there was no inconsistency in him; for there was some truth in it. There is something of truth in everything for truth is everything. And wherever he went, he made himself all things to all men; because the business of his life was to save men, to do good to men.

In this case, a man has taken the notion that the meat which has once been offered before an idol has received no moral taint, and is changed in no whit. He therefore sits down and eats such meat. At the same time he understands that he is not worshipping a god, or giving his assent to this pagan principle. But some weak brother, seeing and knowing it, says, "He eats that meat for an idol, and thinks it right to worship an idol;" and he goes in and eats the meat and worships the idol. And under such circumstances Paul says, "Your knowledge misleads him. You act from one interior set of motives, and he interprets your action according to the motives which act upon him; and so he misjudges you. But you have no right to make your superior excellence."

This is the view which we are very apt to lose sight of, and the more because there is a view. Men say; and say rightly, "If you never were to get faster and further than the ignorance and the prejudices of your fellow-men, society could never rise. If a man is enlightened, he must do something to enlighten other men."—That is true, and just as true as the other. Both these things are to be carried on together. It is only another illustration of the universal fact that all truths are in opposition, in opposite pairs. We have, in one way or another, to pull men up from a lower to a higher degree of knowledge, and character, and activity; and yet we are to do it all the time with our eye and heart sensitive to this thing, that we are not to go faster than other men, or in such ways as to snare them into doing things that are wrong.—We are not, by our liberty or by our superior knowledge, to imperil them. So much for the introduction of the subject.

The thing for which I selected this text is the phrase, "*for whom Christ died.*" Therein is the key-note of value. "Through thy knowledge shall the weak brother perish?" The "weak brother" is not of much value in himself; but he is made valuable by the fact that Christ died for him. Christ's suffering for him is the measure of his value.

This doctrine of Christ's suffering has stirred the human mind with incessant activity, and opened illimitable ranges of thought in many directions; but it is not exhausted yet. Why must he suffer? What was the nature of the suffering? Is it possible for the divine to suffer? Was it not merely human nature that suffered? Did the sufferings of Christ act upon the divine policy? or upon the heavenly intelligence? or upon the human race? Were the sufferings of Christ a literal assumption, measure for measure, of anticipated human suffering? Did his suffering solve unrevealed difficulties of administration?

These largely forensic questions have drawn out the heart and the reason of the Christian world, and rendered them extraordinarily productive. The opinions have been exceedingly diverse, exceedingly combative, and exceedingly divisive.

Again, on the most precious point of the life of Christ, his garment has been divided, and almost endlessly; but there is one view of the suffering and death of Christ which has always been fruitful of good, and which can hardly be too much insisted upon. Leaving these other and more scholastic discussions in respect to the sufferings of Christ, I purpose to call your attention to this view, I mean the moral effect which the suffering of Christ has had in determining the value and the dignity of human nature. Christ's death for all mankind has inspired the imagination and the understanding of the world with a humanity, a justice, a considerate and active pity, which could hardly have sprung from any other source or view.

Suffering, in its most comprehensive sense, is universally accepted as the measure of value which one puts upon an object. By suffering I do not mean simply pain; but care, laborsome endeavor. How much of themselves men will give for one another, measures the worth in which that other is held. "I love you," may mean only, "you are to my anything." To say, "I love you," may mean only, "I love myself." But they that love truly, love under conditions in which they will be willing to give themselves for the object loved; and how much they esteem, value, love, is measured by what they are willing to suffer. A man may love another without being obliged to suffer for him. That is, there may be no necessity for putting the strength of his love to a test. But if one is brought into these circumstances, where is his affection? In other words, how much of one's self one will part with for another, indicates the value put upon that other. True love will give up for another's sake time and convenience. It will forsake its own courses to take on care and activity for that other. It will continue to do this through long periods. It employs reason, moral sense, affection, and, in short, all the resources of its being, for the sake of that friend. It will, as it were, stop the flow of life in the channels of one's own being, and pour it into the life of another, to give him pleasure, power, honor, and happiness. And when, in some great exigency, all this will not avail, and nothing will do but to yield up the very substance of secular life, then love, in the glory of its power, goes to death as to the consummation of itself, and leaves a witness to itself which all mankind can recognize.

For it is the universal instinct, and judgment as well, that *greater love than this can no man show, that he lay down his life for a friend.*

Even when this is the fruit of instinct, it is impressive. The bear that dies defending its cubs, who does not admire it? The elephant that puts itself between the hunter and its grotesque little calf, bristling with spears all over thurst into its hide, and marking every footstep with blood—who can fail to admire it? The hound that pines and dies on its master's grave—can any human being see it unmoved? The little sparrow that fights the hawk and owl, not for itself but for its nest—who but admires the bravery of the little hero? One must be heartless indeed, to feel no admiration for these fidelities of love, where love, after all, is but an instinct, and not a rational judgment.

But how much more when one's love and suffering spring from the perception of excellence in an object loved? The greater the nature that suffers, the higher is the estimate which his example gives of the value of that for which he suffers. And by this analogue, the suffering and sacrifice of a Divine Being carries out the witness to its utmost conceivable extent. For it was supposed that God was manifest in the flesh, and that he meant his living, passion, and death to be the measure of his judgment of the value of mankind. What must be the testimony and the force brought to the value of man by such a Being's suffering?

We see at once a new element in the hands of the apostles after this testimony of the Master. No sooner was he gone up, than they began to preach that man was valuable on account of what Christ had suffered for him. A man for whom Christ died became a very different creature in imagination from a man before Christ had died for him. The fact that Christ had died for a man built bulwarks round about him, and made him worth protecting, if he was weak. It laid a shield before him, and made it worth while to keep him unpierced by temptation or by rude assault. Though he was ignorant and unknown, it was the mysterious power of this testimony of this greatest Being that ever lived upon earth, respecting each individual of the whole human family, that he was in his sight of such value that he was suffering for, and worth doing for. It was this that gave man his true position in history, and gives him his true dignity and his true position now.

Although we have but begun to read this lesson, it is indispensable for all the purposes of instruction derived from this view that we should reflect that our Saviour died for the whole world. It was not simply because he despised pride and luxury that he refused to be counted with the rich in life; it was not alone because he did not believe in dynasties: it was a part of his life's work to bear a testimony, not so much to individuals as to the race. He died for the world—not for those that then dwelt upon the earth, but for the whole human family in its entirety—in its whole historical development. Christ died to bear testimony to the worth that there was in mankind. Any man is intrinsically of such dignity, scope, value, that he is to be measured by nothing so worthily as by the love, the sufferings and the death of his God.

This suffering was not founded, either, upon man's character. It would be a testimony to the value of good character if Christ had come to die for it; but that was the very point of conflict between him and the Pharisees. They held that Christ, as the divine Teacher, ought to suffer and identify himself with them; but he most scornfully rejected that, and said, "I did not come to seek the righteous: I came to call sinners to repentance." Not simply because they were in peril, but because the testimony that he was bearing to mankind required that he should not identify himself with a peculiar class, and that he should not on that account identify himself with character. For he who identifies himself with character in this world ere long will be borne into a class. Our Master, therefore, says, "I died for the ungodly; for the righteous; for my enemies. I came to give my life for the lowest and the most worthless." He more sharply than any other being that ever dwelt on the earth discriminated between good character and bad character, and gave emphasis to the value of goodness, and heaped up terrible woes against wickedness, and made awful threats of its doom. Yet there was something behind character to which Christ was bearing witness, and that was the abstract original value which inheres in what we call human life—human being. The death of Christ is a testimony to the value of man in his very substance, if I may so say; so that the least and the lowest, the most undeveloped, have the essence of value in them. The Hottentot, the Nootka Sound Indian, the most degraded African tribes, the lowest races of men about which philosophers calmly and coolly talk as to whether they are men, or monkeys sprouted in the hot-bed of extreme civilization, and growing a little way—these have their value. Of the whole human family, in all its diversities, there is this testimony—*Christ died for them.* You may separate men from each other by the shape of their heels; you may separate them by the peculiarity of their hair or the color of their skin; you may separate them by some trifling variation of bone structure; but there is no difference between one race and another in this—that every one of them has reason, and its special faculties; the imagination, and its special relations; the moral sense, and its special developments. The original elements are traceable in every human being; in every tribe upon the globe, however low and undeveloped it may be. The rudiments of every faculty that the highest have are in all, and identify them as one great brotherhood; and for all, however despised, however degraded, however worthless in political economy they may be, there is this testimony, which stands silently through the ages—Christ died for them; and death, as the highest exposition of suffering, was the measure of value, as well as the measure of love.

Let us look, then, after this annunciation of the principle, at the effect which this fact has, of determining man's place, his rights, and his worth.

Consider, first, what the world's way of estimation has been in judging men. We estimate men's value by measuring their powers. Earliest, men measure physical power. They are the great men who are strong, and courageous withal. Men who had strength, and capacity to use the strength, were the first heroes, the first leaders, the first legislators, the first demigods and demidevils. Next came men that were fruitful, effect-producing in the next higher range of faculties—not in the physical elements, but in the civic and the social elements, till they reached to what is called "civilization," where we stand ourselves. And now the habit of society is to classify men into relative ranks of value by the effects which they are able to produce and exhibit. The man that produces the most effects is considered the most of a man; and insensibly we have slid into this idea, that a man who can not do any thing is not any thing; that a man's value lies in his productive power. In other words, because this is a truth in the range of political economy, we have adopted it as the sole measure of men. Because we measure men rightly by this principle in their relations to human society; because we rightly apply this principle in estimating their value to society organizations, we have come to think that men are valuable only by what they are worth to society. Therefore, when a great man dies, men say: "The world has met with a great loss." It *has* met with a much greater loss than if a poor man had died. If a poor man dies, men say, "The world has one less incumbrance." Regarding this world as a mere organization of secular society, that, too, is true; but behind the pauper's uselessness, deeper than the question of his effice producing power, there is a human nature. There is something in every man—the lowest and the least. If he can not weave; if he can not forge; if he can not shove the plane, or hold the wheel or the helm; if he can not paint nor write; if he can not reason with philosophy nor adorn with art, even if he lie almost torpid, there is a substance in him. He is the rich undug ore of the mountain. And that is in itself absolutely the most valuable thing that there is on earth. The dog that hunts well is better than a pauper that does not do any thing, in the estimation of men. A horse that is worth fifty thousand dollars in the market has more honor as well as more care bestowed on him than a man that can neither turn at the lathe, nor work at the alembic, nor speak, nor do any thing that is regarded as useful. We judge men by this standard of political economy—by what they can do, and what they are not; and while men rank themselves very with the brute animals, their enthusiasm rises higher for these dumb creatures than for their fellow men. There is no such contempt on the globe for any thing as man has for man. If a tribe can do nothing, they are regarded as contemptuously worthless. If a race are not able to hold their own against aggressive races, people say, "It is a pity that there should be any cruelty; but what else could your expect? There is no way but that they should be swept from the face of the earth. They must all go." Nations of men that are dull, that are gentle, that are kind—the Chinese, for instance, who are not aggressive—with what superlative contempt we have looked upon them! In many repects they are more ingenious and skilful than we are, and yet what a pagan Anglo-Saxon spirit has gone out from us in respect to them! The pagan is our notion. Our law is a law of power. He that has power is princely, and he that is weak is a fool, in our estimate of our fellows.

We need therefore to go back to this testimony of our Master's example, who came not to make the prince more authoritative; who came not to make the philosopher more widely influential; who came not to make the rich man more an object of admiration; who came not to make the laborious and productive man more prominent; but who came by his suffering and death to bear a testimony of that element in human nature which every man has like every other. The king and the pauper; the great and the small; the strong and the weak; the good and the bad—God causes his sun to rise on the one and the other: and the death of Christ is a testimony to the one as well as the other, that the original, fundamental, inherent elements of human nature are of transcendant value in the sight of God. He despises no man. Man it is that despises his fellow-man if he is not a creature of power and productiveness.

Thus it is that we classify society in our thought. When you think of society, you think of its influential parts. When you think of country, and are proud of your race, and of your people, it is the strong ones that subtly affect your imagination and your judgment. There are very few men who come in their thought and in their sympathy the weak, the poor, the outcast, the neglected. It was our Saviour that did that; and oh! how few there are that have learned yet even to understand—still less to imitate!

There is, then, this substratum of value in human nature. It is independent of character, independent of education, independent of what it can do, arising from what inherently is—from its absolute universal value. And the testimony of that great fact is, *Christ died for the ungodly.* And there can be no estimate of value like that which is evinced by willingness to die for another.

This view dimly interprets, also, the future. For if men may not be estimated by what they can do here, we more than suspect that it must arise from the fact that the potential relations of men are not all developed here, and that they are creatures of another latitude, of another summer, with another chance, in other spheres. It is more than dimly intimated that man lives again. That is "brought to light." And from the treatment which we perceive that our Saviour administered to the bad, to the evil, in this world—to men whose lives had been wasted here—we can not but gather a sense of the value of men that inheres in those relations which are yet to take hold of higher realms, and to become more fruitful.

It is not for me to say, here, whether in the great experiment which we are now making, we are making all of our experiment. I merely point to the general fact that a man in the lowest conditions here is not the man that he is to be; and that when you have measured him, and weighed him, and ascertained just what he is worth to his family, to his nation, to the industry of the world, or to its affections or moral elements, you have not estimated what his value is. You have no estimate of what he is worth in the kingdom that is yet to come. He has before him another world, another orb, another clime; and we are told most solemnly by our Saviour that the men who are worth the most, and are the most honored, the most regarded, here, will be worth the least there. "The first shall be last, and we are told, and "the last shall be first." Therefore I believe that there is many an obscure and outcast race, that there is many a class in society, that there are individuals innumerable, whom men scarcely deign to notice, but who, when they come to take hold upon the other life, and when the relations which they sustain to that spiritual realm become to be known, will lift themselves mightily above all others. In measuring men by what they are worth to us here, we measure, we under-estimate, in every conceivable way, leaving out of sight the blossoming period which is to come hereafter,

There are many of the plants of our northern summer which come up quickly, which *rush* to their flowering periods, and do exceedingly well; but they are coarse, and they are rank at that. And there are many seeds that I plant by the side of them every spring which, in the first summer only grow a few leaves high. There is not sun enough in our hemisphere, nor heat enough in the bosom of my soil, to make them do what it is in them to do. But if I take them and put them in some sheltered hothouse, and give them the continuous growth of autumn and winter, and then again, when June begins to burn in the next summer, put them out once more, they gather strength by this second planting, they lift up their arms, and spread out the abundance of their blossoms, and are the pride and glory of the spring. The plants that grew quickest the year before, are now called weeds by their side. And I doubt not that there is many a man who rushes up to a rank growth in the soil of this world, and of whom men, seeing him, say, "That is a great man;" but there are many starveling, poor, feeble and feckless creatures in this world who will be carried safely on and up, and rooted in a better clime; and then, lifting up their whole nature, they will come out into that glorious summer of fervent love in heaven, where they will be more majestic, more transcendently beautiful in blossoms, and more exquisitely sweet in fruit, than those who so far surpass them here. "The last shall be first, and the first shall be last."

Do not despise men that are less than you are. Do not underestimate men because they are not of much account in this world. A man may be a very good man if he is not a carpenter; if he does not know how to wield the hand of skill. A man may not be able to make money, and yet he may be rich. A man may not have the power to gather a thousand here; but by and by he will. Birds do not sing the moment they are out of their shell. They must have a season in which to learn to sing. And men do not untold their true natures, even their best natures, many of them, in this world. There is another world beyond; and there is no man that has appearances so much against him in this world that you can afford to despise him, or feel contempt for him, or regard him as worthless. That term *worthless*, applied to unaccomplishing weakness in this world, is pagan.

Next, let us point out, as in some degree of particularity, the effects which this doctrine, so far opened, will have upon our feelings, our conduct, and our relations to our fellow men.

Let us assume that we have come into the full sympathy of Christ's doctrine, and that we have learned to measure man's value as he did. Or, not being able to see it as he did, let us suppose that we are in full possession of the Christian feeling—*Christ died for that man.* When we meet a man, now, how seldom does any other thought arise in our mind than of his physiological structure, of his age, of his comeliness, and of his relation to society. Unconsciously, as we pass men, we look at their garb, at their port and movement, at their face; we study them altogether in the light of their lowgraduation; in the light of this world. How seldom, looking at a man, does the thought come into our mind, "Christ died for him!" We think men to be worthy of our praise and our attention if they have some intrinsic value. But we believe in Christ Jesus, and have his word in our hand, or volubly upon our lips, every day behold men; and the highest relationship, the one salient feature that belongs to human life is the very one that we almost never think of—namely, *Christ died for them.*

No man but a Christian can enter into this spirit; and all Christians do not. That large sympathy with human nature which comes with fellowship with Christ's feeling; that rising of your spirit until you come to the stand point from which Christ, looking upon the human race, says of every one of them, "They are so valuable, poor and weak as they are, that they are worth my thought, my care, my suffering, and my very death." And yet, how few Christian men there are that have any such valuation of human nature! If, however, one has it, it will be a powerful restraint upon lawless liberty, and will bring him into such universal sympathy with all his fellow-men, that, at the sacrifice of his own convenience and his own rights, it will be a privilege and a pleasure for him to serve them.

Some men, if they are called deliberately to give up their rights, never can forget it. It is a solitary thing, it may be, that they are called to give up, which causes them a severe struggle; and the circumstance is emphasized in the journal of experience. If they are caught, for instance, and compelled to give, or to yield for another's sake, they will say, "I know what it is to give up my rights for another; for I had a struggle once, and will never forget it." I seen a man, in some unexpected moment, betrayed into a charity? He is amazed at himself after it is over; and he recounts the fact again and again. "Give?" he says, "yes, I did give once. I know what it is to give." He tells it scores and scores of times. It is, like an old man's worn-out stories, repeated, repeated, repeated. So that that which ought to be the easy carriage of a noble man's nature, because, after all, the special, exceptional, and much-praised single instance.

If I look upon my fellow men as being all that they ought to be; if I consider myself at liberty to measure them by their moral development, by their intellectual development, or by their social development; if I feel myself at liberty to look upon them and classify them in this sphere, I go upon the theory that we are all scrambling for development, that every body is trying to develop himself, and that the law of development is, that in the struggle of life the weak must go under to the strong. And so men go through life, saying, "I will take care of myself, and you must take care of yourself," and they feel that they have a right to go through life thus.

Now, can any man that has the first element of Christ's spirit in him so look upon his fellowmen? Can any one who has drunk deeply of the spirit of the Master, refuse to accept the injunction of the apostle, "We that are strong ought to bear the infirmities of the weak"? Is it as if a strong swimmer should turn back and lend a helping hand to buoy up and lift across the flood one that was weaker or less able to swim than himself. We have no right to disregard, much less to hinder, the welfare of any human being. Have I a right to go tramp, tramp, tramp, according to the law of my physical strength, among little children? If I am where

they are, I am bound so to walk as not to tread upon or injure them. If I have had better privileges than others, and have come to conclusions which they cannot understand, have I a right to scatter these skeptical notions through society? I say skeptical notions, because advanced notions are to those whose notions are behind them always skeptical. Has a man a right to take any theory of life which is in advance of the theories of his time, and which may be a safe theory five hundred years hence, and promulgate it among men who are not sufficiently developed to comprehend it? A man is bound to hold his knowledge, his conscience, his affections, his pleasures, his privileges, his influence, subject to this great law, "Christ died for men, and I must live for men, and restrain my power, and forego my rights even, for their sake. There is nothing on earth that ought to be so sacred to me. Myself should not be more sacred to myself than is that human being for whom Christ died." But how paganism yet lingers in us! How we love to lash with our tongue men that do not believe as we do! We love to specify different gradations and classifications of men, and indulge in contemptuous remarks concerning them! And yet, there is not a man born in Ireland, or in France, or in Italy, or among the Cossacks, or in Ethiopia, or in Caffraria, on whom God does not look every day, and say, "I died for him." There is not a human being who has not stamped on him the image and superscription of the dying God.

And what right have I to impugn him, or treat him with contempt? What right have I to walk over him in my liberty, real or fancied? What right have I to tyrannize by my superiority over any man for whom Christ died? Any estimate of man which is founded upon this fact that Christ died for him, will destroy at the very root the practice and the principle of using him, in the offensive sense of the term *use*.

We have a right to employ men, of course. All the relations of life are based on industrial inter employments—and I do not object to that; but there is a habit which prevails in society of thinking that a man has a right to just so much of his fellow-men as he is able to extract from them. A man says, "Look out! I employ the power of combinations. Here is this great community. They are mere witlings. I will lay my plans, and they will suck out that man's substance, and that man's. I will do it in legitimate ways; and so long as the ways are legitimate, it does not matter to me what becomes of the men themselves. They are poor sticks, and if I destroy five hundred of them in getting rich, I cannot help it. I am strong enough; and if I do not do anything that is wrong, I have a perfect right to use them. A man employs a hundred laborers in his factory, and instead of using his superior skill and talents, he keeps them down to the lowest condition, in order that he may make the greatest use of them. He does not recognize any brotherhood as existing between him and them, or any obligation on his part to nourish them out of his abundance. But that great law of fellowship which knits every man to every other man on the globe says not only, "Thou art his brother," but, "Thou art responsible for his weal as well as thine own. Thou shalt not in any wise harm him, or suffer him to be harmed by any cause which thou canst restrain—certainly not by any plans of thine own. Thou shalt look upon every human being as a part of thyself, and as a part of thy God."

Would it not stop a great many operations of society if this law should become a part of orthodoxy? Now, a man may fleece a hundred men during the week, and wipe his mouth, and take the communion on Sunday, and nobody thinks that there is any violation of good fellowship or of orthodoxy. A man applies for admission into the church, and he is examined. The question is asked him. "Do you believe in the Trinity?" He says, "Well, it is so vast a subject that I have had my mind staggered in the contemplation of it, and I really do not understand God." "Do not understand him?" exclaim the committee. "Brethren, this thing must be looked into. It is a fatal defect. If he is loose there, he is loose all the way through. You must be held over to another communion, that we may have time to examine you further. What! do not believe in the fundamental doctrine of the Trinity and Godhead!"

Let the next candidate come up. He has lived in the Catechism. He believes it from beginning to end. He would believe in a hundred gods if it were necessary! He believes in total depravity; he believes in the doctrine of the Holy Spirit; he believes in baptism; he believes in all the ordinances; he believes in any thing that you want him to believe in—and he seems to wait for more! He goes into the church; and people say, "Ah! that is the kind of confession. I like a man that is really well-informed, and that acquits himself well." And that man goes to mourning, and lays his plans, knowing that they will run down this poor widow's estate; knowing that they will ruin a dozen young men who are struggling on the threshold of life for the liberty to get food. He goes as an elephant would go through a foundling hospital, never looking where he steps, and without any consciousness that he is bound to give any heed to the infantile creatures among which he stalks. He crushes one here and another there, saying, "I must take care of Number One; and if you would do as I do, you would get along all right." He has no sense of the obligations of humanity. He would not put a pin into a man—not at all; but he would put a *plan* into him, and pierce him to the heart. He would not put his hands into a man's pocket; but he would take stocks in the pocket, and influence them in such a way as to destroy five hundred men, and make them cry, "Stand from under!" He goes through life making his commercial power the means of tripping men up to their ruin.

Such men are not producers—they are *confuters*. They are not men who are working in society to increase embodied thought or skill. They are not men who are building up the community in any way. They are men that *use* men. "In allowable ways," it is said. "Allowable?" Yes, so far as cold law is concerned; but the man that hugs the law hugs damnation! The law? Do you suppose that the law can ever be enough to measure honor? Can it ever be more than enough to mark its coarse features? A man that does not live higher than the law, a man that lets not more truth, more honesty, more purity, than the law requires, is scarcely fit to be ranked among our fellow-men. And shall a man, all his life long, in the spirit and temper of his mind, be as a vintner who plucks grapes that he may crush them and extract the wine and put it in his cellar? Shall a man pluck his fellow men, and squeeze their blood out of their veins that he may make his own prosperity? There are such men, who believe in the Trinity, in the Holy Ghost, in the church, in baptism, in the Lord's Supper, in every thing that they can think of, and in every thing that they ever heard about, pretty much, except that Christ died for sinners, and that sinners are unspeakably precious because Christ died for them. Woe be to that inhumanity which nestles in the heart of orthodoxy! If a man does not love his brother, do you believe that he loves God? I do not.

This is one of the most precious of doctrines to those that look and long for a better period of the world. It was almost the only thing that we could urge when slavery rent our land; when it was habitually told us that the slave was not a man—at any rate, that he was so low that the only condition in which he could profitably exist was this condition of circumscription. Because he was so low, he must not learn to read. Because he was so low, he must not learn the sacredness of marriage. Because he was so low, he must not learn to own or be permitted to control property. Because he was so low, the power of locomotion was taken from him. Because he was so low, he was stripped of every higher function. And in order to make their paganism more hideous, men enshrined it in the statute-books of the nation that the slave was a creature that had no rights; that he was a chattel! And against this nefarious doctrine what had we to oppose? Here were these men of different hair, and different features, and a different colored skin, and of a low degree of civilization; and we had but this to oppose to the efforts of men to keep them in a state of degradation—"Christ died for every one of them." To every old mother nurse that prayed and wept for her scattered family; to every old grey-haired saint that trusted in Christ; to every young man or maiden in anguish that looked up and cried, "Lord remember me," the only argument we could give was, "Christ died for you." The single strand that held against the storms of avarice, and against the fire of lurid lusts, was the single argument, "For these Christ died." And that held; and the most wonderful change toward regeneration that the world ever saw has taken place, I think, by the simple operation of the great law, "A man for whom Christ died is of unspeakable value."

And what have we now for the weak races? I see how commerce is extending, and how open communication is bringing all the countries of the world together. I see how this land is going to be the battle-field of the world in respect to these great oppressions. I perceive that the weaker races are coming among us; as, for instance, the hordes of Chinamen that are swarming our western borders. I perceive that we are to have here the uncultivated of every nation on the globe. And I perceive that there are men of a hard heart and an iron shod foot, who are preparing to tread these people down, and deny them their rights. And I take my stand by the side of every weak creature, whatever the nationality may be, and I say, "For him Christ died." Take him; respect him; educate him. Let him have a chance. Let no man despoil him. Keep the vulture from him. Bend down arrogant pride, and let no combination of men tyrannize over him. He is the babe of providence. He is the infant of ages. Give men at the bottom a chance to come up. Shall the world forever roll with the same disastrous experiments? Shall the strong be made stronger by grinding the weak, and pouring out their blood? When shall we learn that while nature makes the weak suffer for the strong, grace and God reverse it, and make it the duty of the strong to suffer for the weak? God, the highest, bowed his head, and came upon the earth, and suffered for the weakest and the worst. There is the law of heaven; the law of the ages; the law of the universe.

Christian brethren, we must arm ourselves betimes. The seeds of a better public sentiment must be sown.

Then let no man be discouraged because he is laboring in humble circumstances; because he is laboring with a very much neglected class; because he spends a great many precious hours on most unpromising materials. There is no material in human world that is unpromising. The fundamental value of human life is such that you can not pick amiss. For, though some will disclose what you do in the world quicker than others, yet there is no one toward whom you can show the spirit of Christian brotherhood and fidelity, that you will not meet by and by, where you will see that you have worked better than you knew.

I have heard of somnambulists that rose in the night and sat themselves down at their easel, and painted with that mystic fidelity and skill which belongs to abnormal, or rather unknown, conditions of power. And when the morning light came, they rose and looked upon their easel and said, "Who hath wrought this?" It was their own work in the hours of the unknowing night; and in the morning they beheld it and marvelled.

My dear brethren, you are somnambulists, walking in this darksome vale; and you, by every touch that you put upon the poor and needy and weak, are working out a portrait; and when the bright morning of the resurrection comes, you will be struck with amazement, and will say, "Who hath wrought this?" And with inclable joy Christ will say, "This is your art, taught of me, copied from my love, inspired by my fidelity; and inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Every single tear, every single prayer, every single act of fidelity which you have bestowed upon the weak and the poor, you will see rising and making the character of Christ and the glory of God more eminent; and God will say, "Ye did it unto me."

Work on; be patient; be believing; hope, hope to the *end*; and then go to your reward.

Original Essays.

For the Religio-Philosophical Journal.

Let us Alone.

BY DEAN CLARK.

"Let us alone; what have we to do with thee thou Jesus of Nazareth? Art thou come to destroy us?"—LUKE iv 34.

Reform means a change of existing conditions and relations, a transformation of relations from a false, and an unnatural basis to a true, natural position, in relation to the wants or demands of the individual, the state or the nation. All true reforms must be *radical* in their nature; *i. e.*, they must begin at the *root* of the evils to be corrected, and if necessary, must extirpate root, body, and branch of the noisome vices that grow out of the perverted conditions of human society.

The first work of every reformatory movement is iconoclastic, must inevitably be aggressive, for the false, the effete, the corrupt ideas and institutions that cumber the ground, must be demolished and removed, ere a new order of things can be established.

No true reform can be effected without both destruction and reconstruction; yet the work of destruction involves only the form, and not the substance of existing systems; for there are elements in the composition of every human institution, that are not only indestructible, but also indispensable for building anew the fabric of society. Hence it may be truly said of the devastating work incipient to all reform.

> "'Tis but the ruin of the bad,
> The wasting of the wrong and ill;
> What ev'r of good the old time had
> Is living still."

So natural is it for mankind to cling to that which is old and familiar. So long have they been taught to venerate the past; and to look backward instead of forward for perfection, that it is no marvel to a philosophic mind to see with what blind devotion and tenacity the masses adhere to the fossilized forms, and conservative systems of the past.

It is much easier to jog along in the old beat en path, or to follow the groove made by the "wheels of progress," during past revolutionary movements, that few have stamina, or moral courage enough to depart from the customary paths, and boldly strike out into untrodden fields, to explore new regions, and hew out some other highways for future generations to traverse.

So when a reformer comes into the field, and commences his work by showing the inconsistencies, and falsities of social, political and religious systems, the ire of Rip Van Winkles whose ease and self interest are involved in the scheme assailed, is at once aroused, and the cry, "Let us alone," is the general protest from those who fear that their long repose is to be disturbed by the awakening thunders of a revolution.

Socrates paid the forfeit of his life for daring to question the sanctity and validity of the current doctrines of his time.

Jesus died a martyr, for exposing the false doctrines and hypocrisy of the Jewish Church, and not only "demons" from Hades, who had "obsessed" some unfortunate medium, cried out, "Let us alone. * * * Art thou come to destroy us?" but the devils of selfishness, aristocracy, and bigotry embodied in the Sanhedrim and High Priesthood, were incensed against him, and with one voice shouted, "Away with him, crucify him, crucify him."

So when Luther was aroused to duty by the thunders of the Vatican, and commenced his bold assaults upon the stronghold of combined political and religious despotism, when he exposed the corruption and usurpations of the Roman Catholic Heirarchy, and commenced a Reformation, whose issues have not yet culminated, with one united voice the devotees to the Church, cried out, "Let us alone," but the heroic Reformer defied their power, and the spirit of Protestantism incarnated in Luther, became the inspiration of all succeeding struggles against tyranny.

Further down the line of historic events, came another reformer, whose name like that of Jesus, which while on earth, was coupled with that of the theologic Devil. When prompted by a love of truth, and of his fellow men, he exposed the errors of the religious and political world, and supported his positions by incontestible proof drawn from their own authorities, he was assailed by a storm of wrath, which not only said "Let us alone," but which vented itself in the vilest slanders, that priestly depravity could invent.

But the heroic spirit of Thomas Paine would not "let alone," the gigantic errors of the theologic world, but he smote the hoary monster of superstition till its strength was palsied, and a mortal wound inflicted.

Still down the current of time, sailed the "ark of safety," named Progress, freighted with the nations, arranged in the order of their advancement, with the American at the prow—till at length the crew were startled with the glad shout of "Land, Ho," coming from an obscure youth who had mysteriously ascended to the mast-head, and caught the first glimpse of the Summer-land, as it glimmered through the mists that had enshrouded it.

Soon this adventurous youth descended among the people, and told what he had seen, and commenced to show them the mistakes on their charts, through which they had been befogged, and pointed out the stupidity of their pilots that had so often grounded them upon shoals, but mistaking him for a deceiver, and regarding him as an interloper, they cried out, "Let us alone," the bible is our infallible chart, our creed is our compass, Jesus is the "Captain of our salvation," and the Priesthood are our pilots and helmsmen, therefore "what have we to do with thee: Art thou come to destroy us?

Such was the reception of A. J. Davis, the John the Baptist of the New Dispensation, when with the same spirit of love for truth and humanity, that prompted Jesus to teach new doctrines, and expose the errors of the old, he gave to the world the grandest compendium of scientific and spiritual truth, it had ever received.

And when the heavens were opened, and the "Holy Spirit," came, as he had foretold, descending upon the Sons and Daughters of God as a beautiful dove of peace and good will; when the Angels of Deliverance came "to cast out demons; heal the sick; open the eyes of the blind; and preach the gospel," of liberty, justice, love, and truth, then again the "demons" of ignorance, superstition, self righteousness and bigotry, that love the darkness of old theology, in which they dwell, better than the light of spiritual truth, which exposes their ugliness, began the old cry of "Let us alone."

But the heroic spirits, that have declared war against error and wrong, heed not the cry, but with authority and power to enforce it, they command these "demons of darkness," to "come out" of those whom they "possess," and let in the light of truth that maketh its recipient free.

In vain are all the efforts of those who would for selfish purposes, shut out of the moral heavens, the rising sun of the new era of spiritual liberty that has now dawned, upon those who are praying for light, more light, for though—

> "They may veil their eyes,
> But they cannot hide
> The sun's meridian glow,
> The heel of a priest may tread ye down,
> Add a tyrant work ye woe,
> But never a truth has been destroyed.
> They may curse and call it crime,
> Pervert and betray, and slander and slay,
> Its teachers for a time,
> But the sunshine aye,
> Shall light the sky,
> As round and round we run,
> And the truth shall ever come uppermost,
> And justice shall be done.

Aye, the "Destroying Angels," that are now at work, cannot be cajoled by flattery, nor intimidated by threats, nor stayed by protests, but will continue their labor till every wrong is righted, every error corrected, every despotism destroyed, and universal justice, liberty and love are established upon foundations never to be shaken.

Correspondence in Brief.

Extract from a letter by F. A. Logan, Mankato, Minnesota, February 22d, 1869:

"Our quarterly meeting has passed, with but small attendance from abroad. The reason of which, we suppose occurred from the unusual depth of snow and extreme cold weather. Only two lecturers were in attendance, F. A. Logan, and Lois Waisbrooker, but the audience listened with undivided attention to their inspired utterances. We held a circle in the Hall upon the close of the quarterly meeting on Sunday evening, and over fifty persons sat in it with hands joined and with closed eyes. The most wonderful manifestation I ever witnessed was given. Perfect silence reigned. Not a breath or a movement or a hand or foot, for a few moments, thrilled us, with the fact that all power is silent; and I believe that the impetus given to each individual in that time, was to live harmonious with themselves and all the world, and thus unfold their spirits into beautiful proportions.

A gentleman was controlled to sing, to march, to laugh and to talk, his mirth provoking speeches and sublime and beautiful utterances, will not soon be forgotten. He is destined to become a speaker of more than ordinary talent.

The board seemed perfectly satisfied with reports of missionary labors, and voted to employ M. J. Colburn, Addie L. Ballou and F. A. Logan, as their missionaries and also to secure the services of L. J. Potter and a test medium, if possible."

William A. Hitchcock, under date of February 20th, writes:

"In regard to the Fox Lake, parlor seances, I hesitate to write upon them as one word wrong concerning them would work much food for gossip. I attended the first of the twelve, but the last I learn were a decided success.

I feel that in all such cases some one should take notes, and when there is such a strong opposing power, the doings of the last seance should be read and approved at the opening of the next or the breaking up of the same, and in all such cases reported to some of our papers, for it is to them that we look for facts."

Dr. M. L. Sherman writing from Sacramento, California, says:

"I congratulate you upon the reappearance of your truly valuable paper. It comes each week freighted with noble thoughts from progressive minds, and those thoughts are surely finding their way into minds be-clouded, and be-dimmed by theology's dark and dreary teachings.

Brother, a glorious mission is yours; and souls emancipated from the prison of false education, shall rise and call you blessed, here, and over there, for the free promulgation of the truth, as it comes welling up from the deep fountains of dear bought and rich experience. Long may the angel world permit you to live to unfold your paper, that the glad tidings of spirit-al light may be heralded North, South, East and West.

Miss Eliza H. Fuller is lecturing for us at present with glad acceptance. She also administers to the body by using her healing powers, to the joy of the afflicted.

Dr. Castle, our former healer, passed from his consumptive casket, last week, to take possession of one more enduring.

As a test of my true appreciation of your labors you will find enclosed six dollars."

G. Teas writing from Long Lake, Hennepin county, Minnesota, says:

"I thought I would give you an abridged account of our Children's Progressive Lyceum, formed last Spring, by the assistance of our worthy sister, M. J. Colburn, of Champlin, Minnesota.

We meet every Sunday at half past one o'clock. The Lyceum numbers about sixty members. We have a spiritual conference every four weeks. We have built a new, frame school house and named it "Mount Harmony," which is free for all classes of religionists to meet in.

A week or so back there came a woman from the East said to be an English woman, a Methodist preacher, and held three or four meetings in our house, and tried very hard to put down Spiritualism; told her audience (which was very small) that she would rather associate with the inmates of a house of illfame than to associate with Spiritualist lecturers. She really done us no harm but a great deal of good, for our Lyceum is better attended than it was before, and our conference, last Sunday, was a perfect jam. Our officers are J. T. Williams, conductor; M. A. Grove, guardian of groups; N. J. Stubbs, secretary."

SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this list should be reliable. It therefore behooves Lecturers to promptly notify us of changes whenever they occur. This column is intended for *Lecturers only*, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address, leaving particulars to be learned by special correspondence with the individuals.]

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Religio-Philosophical Journal

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"The Pen is mightier than the Sword."

THE CAUSE WE WORK FOR.

At the commencement of the sixth volume of the RELIGIO-PHILOSOPHICAL JOURNAL, it may not be improper for us to take a brief survey of the ground we stand upon—alluding to the past as little as possible, looking forward to the future with that hope, with which *to day* inspires us.

When we first inaugurated the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, nearly four years since, the spirit of inspiration impelled us on to action, with a vigor and force, which we never before realized. Having from childhood been engaged in the active duties—the real reality of physical and mental labor—we were not ignorant of the fact, that success in any enterprise, upon the material plane of life, where we live and have a being, required "*material aid*," sound judgment and good common sense. With this statement of experience it may seem strange to some of our readers that we should confess that we were guided by an invisible power emanating from, and having a real existence in spirit-life. However strange, nevertheless we know it to be a fact—aye, more during the time we were engaged in and organizing that Institution, we were shown, while deeply depressed with anxiety for results, by a symbolical vision, all that transpired with that Institution in its rapid growth and premature decay. But of the time and manner we had not the least knowledge. To more than one brother we related the circumstances and details of the symbolic representation. Our venerable brother Stowel, at the time correctly interpreted the vision, but in the full belief of the ultimate unfoldment of a great work for the good of mankind, earnestly put his "shoulder to the wheel."

Suffice it to say, that although the legitimate results from acts based in extreme selfishness, verified the vision by the complete breaking up of the original organization and the leaving of naught for us to resume work upon, but all the obstacles that could be thrown in our way, by *selfishness*, of which we neither desire to think nor speak, except to say that trials, as by fire brings forth the pure metal.

When we left the Institution in the latter part of November, 1867, all was in a flourishing condition. Our successors in nine month's time had made a marked change in everything—a blighting curse followed their every act. The name of the corporation was changed to "Central Publishing House." The name of the paper to "Spiritual Republic." Their blighting touch caused all business, of an establishment employing some sixty persons, to die and decay—naught was left but the site where we commenced the work, when we were called back by those who had placed the destroyers in power. We saw nothing which we could do to save the old. It was, as we saw in our vision, naught but burnt stubble. Not even the vestiges of the value of unburnt straw, was left to build upon.

So we commenced anew, assuming the *spirit*-given name, which had been rejected—taking up our line of march where we had left it, at number fourteen volume three, of the RELIGIO-PHILOSOPHICAL JOURNAL and doing the best we could, have under the inspiration and guidance of our ever to be appreciated spirit friends, both in inspiring us to work, and our friends in different parts of the country to work for us, and for the cause we advocate, built up a new RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, which to-day sends forth a weekly issue of our paper to all parts of the world, where the English language is spoken—a paper which ranks among the first in literature, science and sound philosophy—spiritually and physically.

The number of our subscribers, which have poured in for a *trial*, is surprising, and still they come. That there is a power, invisible, though it may be, that is guiding the minds of men to investigate, and to learn the truth of Spiritualism, we have evidence conclusive, and that men and women are to be instrumental, under a multitude of phases of mediumship in presenting new spiritual phenomenon, which has but to be published to the world to carry conviction that man, *though he die, shall live again*. That the soul is immortal and can and ever will hold sweet communion with loved ones of earth.

To spread this gospel, with the aid of mortals and spirits, is our mission. The RELIGIO-PHILOSOPHICAL JOURNAL will chronical the passing events and herald them to the world.

To those who still may have doubts as to the future success of the Institution which we represent, we can only say, that as the calamity which we have referred to was fully shown to us, as above related—so did we see and receive like symbolic representations of a glorious future—a grand success; and as the former has been fully verified and the apparent evidences are irresistible in proof of the consumation of the ultimate: with the help and guidance of mortals and the inspiration of immortals, we perform our daily labor with a cheerful and happy frame of mind, knowing all has been and yet will continue for the best, and that as the cold, bleack storms of winter strengthens the sturdy oak, so too, the storms of life unfold the men and women to higher capacities for the work to which they are adapted—so our experience, the better adapts us for the work before us.

It is no longer an enterprise subject to the control of selfish designing men. It is an enterprise in which our own soul is enlisted, backed by the *material means*, accumulated by the hard labor of many years. That this JOURNAL will be continued—will stand in the front ranks of all reforms, will be *faithful* and *bold* in the work to which it is devoted, we give our readers and patrons *absolute and unconditional assurance*.

GOD ON BOTH SIDES.

Shortly after the memorable defeat of the Union arms at Bull's Run, a grumbling, puritanical religionist was urging the fact that the sole cause of defeat was in consequence of the battle being fought on Sunday; to which a bystander impiously and irreverently remarked, that the rebels had won it nevertheless.

And whilst we are still compelled to note the presence among us of such an ignorant and superstitious sentiment, we are able to chronicle our hope that it will soon be dispelled by the rays of the sun of reason, intuition and truth. And it is a source of profound pleasure to note the uprising of truth in the minds of those, who, though liberal, are nevertheless orthodox enough to hold to the Bible as their only source of inspiration. Of the outgushings of truth we are gratified to find a goodly quantity in a late number of the Oneida *Circular*; where brother Noyes, under the foregoing caption, in his "home talk" proceeds to say:

"All events are God's facts. And the graduating attainment of the believer must be, to be able to welcome all events as God's facts; not to be disturbed or afraid under any circumstances; but to accept every thing as it comes, as foreordained by God in wisdom and goodness and mercy. I see just as surely as I see the sun shine, that God rules in every thing that is evil, as well as in every thing that is good. And I see that there is no evil that goes a hair's breadth beyond his permission.

As I have often said, God is on both sides in every fight. Wherever there is a conflict going there, you may be sure, God is helping both sides. Although he may be in a final sense on one side, yet he is conducting the opposite side also with reference to the greatest benefit to all. So if we find ourselves in a conflict with evil, we may settle it in our hearts that God is not only on our side in the conflict, but he is on the other side too. If he is on our side in the high yet, final sense, then he is managing the other side with reference to improving us, disciplining us, drawing us out, and making the most of our faculties and patience. If we think we are on the Lord's side, and are fighting for him in any given case where there is a struggle going on between us and an enemy, we must take care in fighting for the Lord, not to fight against him too. If we don't recognize in the enemy also, a power that is controlled by the Lord, if we take the simpleist view that we are on the Lord's side and the other party is on the devil's side, then we may be fighting not only *for* the Lord, but also *against* him.

That brings out very clearly the necessity of our getting clear above the fight, into a place where we feel as God does, who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust;" where we can pray for our enemies and bless them that curse us; where we can take opposition as serenely as we take assistance. The work of righteousness is so complicated, so composite, that we have to know how to fight and struggle tremendously, and still recognize the principle, as Christ did. He was not disturbed at all by opposition and persecution. "He was led as a sheep to the slaughter; and like a lamb, dumb before his shearer, he opened not his mouth," but to say, "Father forgive them, for they know not what they do." He felt that the Lord was handling him, notwithstanding that Pilate and the chief priest and scribes were the agents in the case. His faith rose above it all. In that fight the Lord was on both sides, but he was, in the final sense, on Christ's side; and Christ had the comfort of knowing that fact, that, on the whole and in the long run, the Lord was on his side"

Mr. Noyes and his associates in communism are professedly quite hostile to Spiritualism; but while they continue to preach as good Spiritualism as the foregoing, he or they will not be able to provoke a quarrel with us. We most emphatically believe that "all events are God's facts."

FAVORS THANKFULLY RECEIVED.

We are not unmindful of the many acts of kindness of the brothers and sisters, who have exerted themselves to extend the circulation of the JOURNAL in different parts of the country.

If we were to mention names they would fill the columns of the paper, to mention a few would be making an unjustifiable, if not an invidious distinction.

Therefore, we say to *one* and *all*, who have by word or deed, aided us in the trying hours, you have our cordial and unfeigned thanks.

The number of new names that have been added to our subscription list far exceed our most sanguine expectations. Many, very many have and will peruse a spiritual paper for three months at least, who never thought of doing so, until you, friends, suggested to them to become trial subscribers for *three months*. If it were not for the fact that very many of those trial subscribers will become permanent subscribers, it would be a largely losing business with us.

Whether we shall eventually lose or not, depends entirely upon the will of those trial subscribers. If they don't like the JOURNAL, they will not renew, as a matter of course; and we could not conscientiously ask them to do so. But many who do like the paper *neglect* to renew till it gets to be an old story, unless prompted by some friend to do so, even as they were prompted in the first place to try it.

Will it be asking too much of those who have already worked so nobly, to again "put their shoulder to the wheel" to see to it that renewals are made. We do ask you to do that very thing and thereby place us under renewed obligations.

POSTAL ORDERS.

When our friends remitting money, and can procure Postal Orders they will please do so, and deduct the expense thereof from the amount due.

E. S. WHEELER'S SECOND SUNDAY AT LIBRARY HALL.

Mr. E. S. Wheeler continued his lectures in Library Hall, in this city, on Sunday, March 14th.

The weather was extremely unpleasant through the day, culminating in the evening in a rapid storm of snow; yet a considerable audience of a very intelligent and appreciative character assembled, and seemed repaid by the discourse, to which they listened most attentively.

The subject of the morning hour was announced as "The Method of our Investigation." The quotations we present, are published with regard to the limited space we have at our disposal without injustice to other important matter.

In the report of last Sunday's lecture a typhographical error, made the speaker say the idea of Spiritualism is the harmony of *sun* and power; corrected it should read the harmony of *law* and power.

Of course our report under the circumstances, cannot do justice to arguments and statements which occupied over an hour in delivery, and were condensations in themselves.

The speaker began by saying:

The mandate of the Old Theology was, "believe!" The teaching of the New Dispensation is "Investigate!"

"Dogmas are displaced by Demonstrations, and Faith crystalizes into Science."

Man is a religious animal, he laughs, he weeps, he prays, he aspires to Immortality, he *is the beast plus a capacity for religious sentiment.*—Religion is not the creation of revival machinery, we cannot become fully religious by inoculation. The uneducated may be moral, the uncultured may be spiritual, but religious fullness means the brains as well as the heart, the intellect as well as the emotions.

We talk of intuition, of revelation, of faith; thoughts are things; laws are palpable, principles objective, whenever we are in the highest degree clairvoyant: "The eye of Faith," is clairvoyant vision, and the church has done well in maintaining the credit of the theory.

All vision is liable to obliquity, and bigots are victims of spiritual strabismus. We correct the errors of optical delusion by the use of other senses. We hear, we feel, we smell, we taste, and the blunders of the eyes are rectified by experience.

Vision breeds theory, investigation demonstrates *truth*.

We must prove our theory, by reference to facts; phenomena are at the base of science, philosophy supports religion.

It is a cheap God who is invisible to the telescope, and not to be found with a microscope: The true religion is absolute, legal, natural, factistic; facts of nature are words of God.

Every Science rests on its own facts, religion is to be established by logic, deduction and induction; deduction from clairvoyantly perceived ideas and principles, and induction from authentic spiritual phenomena.

We shall embrace at once the seer, and the scientist, comprehend alike the proposition, and its demonstration; our methods shall be natural, its results positive, and our morality, in harmony the law of our being. We shall recognize a religion whose scriptures are written on the surface of the universe, whose ritual is the service of humkinity.

The evening lecture was upon "Spiritualism as a fact."

It was stated that: There were no new forces, no new laws, no new elements, no modern god; therefore modern Spiritualism was a misnomer.

Before Europe, before Egypt, before India, before man, before the earth, Spiritualism was; as old as individuality, old as immortality, old as the Cosmos.

Electricity preceded Cyrus Field, and steam was before Watt, or the French madman who gave him ideas.

There was a time for the Engine, a time for the Atlantic Cable, and a time for the raps at Hydesville. Since then, magnetizers find trouble spirits are in the way.

We have passed the ides of the ages, and the New Dispensation has begun: Earth has come up, and Heaven has come down, the Saurians are dead, pterodactyls have gone out, angels come in, and natural history must be rewritten.

The law of being is the same for angels and for alligators, conditions make the mighty difference.

"Greater need draws greater deed," and because the world has developed to need the work of spirits, they are *here*.

The facts and phenomena of their invasion, are common property, their value to us depends upon our good wit.

We shall not get fat by gobbling and stuffing but by mastication, digestion, and assimilation.

Facts are valuable as we comprehend their significance and we can discern that, only by careful observation and deliberate analysis.

We must take good care of our philosophical apparatus, and learn how to make the best use of it, our instruments are mediums, the best abused people in the world.

Let us unceasingly expose intentional dishonesty, in mediumship above all things, but let us remember justice and common sense, and not repudiate our own interests through our stupidity and superficiality.

May critical observation prepare the way for scientific order, that a harmonial philosophy may reveal a positive religion.

ENLISTED.

E. S. Wheeler wishes to make engagements to lecture anywhere on the planet.

Address, care of RELIGIO-PHILOSOPHICAL JOURNAL, until March 28th, otherwise room one, 89 Bank Street, Cleveland, Ohio, until further notice. (Spiritualist Journals and Liberal papers, please copy.)

THE BANNER OF LIGHT.

Our worthy cotemporary, the BANNER OF LIGHT, comes to hand, just as we are going to press, looking neater, more tidy and with a cleaner face than ever; not but what beauty and a pleasing address has ever given evidence of a soul filled with vivacity and life, but now it comes forth at the commencement of the new volume with a new head-dress, significant of the loveliness of spirit life. Also an amended code of principles is displayed, recognizing Spiritual Philosophy as chief. That is right. Let us carry at our mast-head, and display to the gaze of the world the thought—that our system of philosophy is based upon the internal—the spirit.—The moving life principle of all things, existing in and upon all spheres of life.

THE BANNER OF LIGHT enters upon its twenty fifth volume, one week in advance of the time that the RELIGIO PHILOSOPHICAL JOURNAL enters upon its sixth volume. Both are of one size, nearly the same type and paper, and both advocating Spiritualism—the philosophy of life. Both are journalizing passing events in spiritual unfoldment, phenomenal and mental; and heralding the utterances of spirits and our inspired men and women, to the world. As we would prosper in the great work to which we are devoted—so our aspirations ever reach out and go forth invoking angelic and guardian care for the welfare and prosperity of our elder cotemporary.

SPIRITUALISM IN ENGLAND.

Prof. J. H. Powell gave his first discourse in Chicago on Sunday afternoon, March 14th, on the above subject, to a very attentive and fair auditory. He commenced by tracing back the history of Spiritualism, in England, and occupied most of the time criticising the scientists, the Faradays, Brewsters and Peppers, who maintained an opposition against Spiritualism. The Lecturer did not fail to give the clergy their due in the matter of opposition, and successfully showed that all the positions of all opponents were untenable, and that Spiritualism had spread over the Old Land with marvelous rapidity, and was at this hour a mighty power for good amongst both rich and poor.

A desire was expressed to hear Mr. Powell on the same subject again, which of course will depend on circumstances. Prof. Powell is waiting in Chicago for engagements, and will answer calls within any reasonable distance. His Lectures are of a practical character, and delivered with force and earnestness.

DISCONTINUED.

All of our trial subscribers who *have received* the JOURNAL for three months, and *have not* renewed, will fail to get the paper this week. We are compelled to discontinue all such at the expiration of *three months* unless renewed. Yet we have a supply of papers and will furnish the numbers complete, if one dollar is remitted for *four months* longer and if any one has failed to get one or more numbers mention the fact in renewing, and the missing numbers shall be supplied if possible, if not, the time of renewal shall be extended to make up for such missing numbers. On receipt of one dollar or more for renewal, such subscriptions are transfered to the printed mailing machine list, so that no mistakes can thereafter occur.

In renewing, simply give your name and post office address, including the State and say, renewal of *trial subscription*; enclosing the money in a letter addressed, S. S. Jones, No. 84, Dearborn street, Chicago, Illinois.

THE PACIFIC DEPARTMENT.

Hereafter the readers of the Journal will find the Pacific Department replete with interesting matter. The blocking up of the roads in the mountains delayed the mails for a time, so that Br. Todd's letters did not reach Chicago in time to supply that Department with matter. Recent arrivals give us a supply, so that another detention of the mails would not be likely to interfere with Br. Todd's Department.

WHAT'S YOUR NAME?

The brother who sent three dollars from Cambridge Illinois, to renew his subscription, omitted to append his signature to his letter. He says he is in arrears, but as there are four in that town in the same fix, we are unable to place the credit until we hear from the writer.

We improve this opportunity to thank our brother for sending the money.

LLOYD'S MAPS.

In another column will be found an advertisement for agents to sell "Lloyd's Patent Revolving Double Maps of Europe and America."

We have some designs showing the manner in which the new style of maps are hung, and for convenience and beauty they are superior, by far, to anything ever before presented to the public.

The demand for a new map of Europe and America, gotten up in this beautiful style must be unbounded and will furnish employment for thousands of men and women, at good paying rates.

CLOVERS, BEES AND OATS.

In another column (see honey bee trade mark,) will be found an advertisement in regard to the different kinds of clovers, bees etc.

We are well acquainted with the firm advertising, and know them to be reliable men who will send just such seeds and deal in the pure Italian Honey Bees.

Whatever they say may be relied upon as true.

Personal and Local.

St. Patrick's day, the 17th, was duly observed by our Irish citizens.

Br. James B. Gaffrey writes us that good mediums, speakers, physical, and healers, will find a welcome home, when convenient to call on the friends in the above named place.

Through the AMERICAN SPIRITUALIST we learn that E. V. Wilson is filling his engagement for the present month in Cleveland, Ohio, to good acceptance, attracting crowded houses.

Literary Notices.

The Future Life: as described and portrayed by spirits, through Mrs. Elizabeth Sweet, with an introduction by Judge Edwards. Boston, Wm. White & Co.

This volume of 403 pages, contains several interesting and clearly defined chapters from spirit-life.

It opens with an introduction by Judge Edwards who testifies to the genuineness of the communications herein contained, the Judge stating that in the early part of 1852 Mrs. Sweet, the medium, was frequently entranced in his presence, and that he took down her messages, a practice which her husband afterwards imitated.

Mrs. Sweet was an exceedingly sensitive being. One whose delicate nature was unfitted for contact with the harsher things of earth.

She gradually unfolded until the beautiful messages contained in the present volume were delivered; then she fell a prey to consumption and joined the innumerable company of translated souls in spirit life.

Her early religious instructions were obtained in the school of Methodism, and considering the short period of her development, it is worthy of note that she was enabled to open her nature as a channel for the progressive and pure teachings of spirits.

The title of this book, "The Future Life," is suggestive of the grandest thoughts that the human mind is capable of realizing. Nor will those who are of the spirit spiritual, fail to find gratifying evidences in these collected messages that the "Future Life," is a fact, actual and desirable.

We enter "the Holy City," listen to "Spirit messages," "Spirit Echoes," are permitted to commune with "the mighty dead," or speaking correctly "The mighty Living," and feel altogether the better for it.

It is a pleasure to say a word of "The Future Life," for the sweet influence of the gentle nature of the medium is felt in the very pages of the work.

The spirits Mrs. Hemans, Margaret Fuller, John C. Calhoun, Voltaire, Wolsey and Richelieu, each purport to contribute subject matter to the work.

There is no attempt to meet the demands of Identity, at best a difficult task.

Apart from this, we like the messages, and think it was no mistake on the part of Mr. Sweet to give them to the world.

The introduction by Judge Edwards is written in his usual lucid style, and will doubtless be a passport to the book in many a family.

There is an increasing need for such works, only let them, as this does, bear the stamp of genuineness, and the world will gladly hail any additional compilation of spirit messages.

The scepticism of modern days is a wall of ice in the way of the aspiring soul. The sun of spirit life is gradually melting down this barrier, and the human soul rising to higher life radiated by spirit-glory. Glad are we to welcome the appearance of new mediums, new books, new anything, that are aids to soul-growth. We look upon "Future Life" as being not only a useful, but an opportune work. We trust it may have an extended sale.

Amusements.

A slight change occurs at the Museum after this week. Wood and Jewell are the proprietors, and Mr. J. W. Blaisdell, one among the most popular actors at Aiken's Dearborn Theatre, succeeds to the management. They have secured an excellent company; so that the public may expect this to be, as it ever has been, a first class resort for the lovers of amusements.

At Library Hall, the "Fakir of Ava," has been giving some astonishing feats in legerdemain, during the week. He has accompanying him, Mr. Whiston, the humorist.

Fifty dollars in greenbacks, and one hundred valuable presents will be distributed to the audience every evening.

The admission fee is only twenty-five cents; which, added to the interest taken in the exhibition, and distribution of prizes draws a packed house each evening.

The exhibition is to continue for two weeks.

Theatre Comique, opened with a good attendance. They present this week a change of programme, which includes the usual variety of song, dance, burlesque, and character delineations.

The Susan Galton comic opera troupe have met with good success at Crosby's Opera House. The play for the opening night and week, were Offenback's comic operatti, "66," and "Litchen and Firtzchen."

The entertainment is replete with sparkling gems.

We observe the management intend to shortly produce Offenbach's "Marriage of Lanterns," and "Ching-Chow-Hi."

Seats can be secured six days in advance, without extra charge.

For the week commencing with the 15th inst., the tragedian, Mr. Joseph Proctor, has been engaged to appear at Mc Vicker's Theatre, in the celebrated characters, of "O'Neil, the Avenger," "William Tell," "Jack Cade," and the "Jibbernainosy."

Next week, Augustin Daly's great sensation, "Flash of Lightning."

At Aiken's Dearborn Theatre, the elegant comedy, entitled "School," continues to draw full houses, as the humor and attractions about it justly entitle it to.

The same comedy of "School," also brings together large audiences at Col. Wood's Museum. It will be kept on the boards of this theatre during the remainder of this week.

The management, C. D. Hess & Co., have exerted themselves to procure a good company in opening this popular resort of amusement, and have been eminently successful, a source of congratulation, both to themselves and the theatre-going public.

SCIENTIFIC DEPARTMENT.

The Scientific Department heretofore announced, will be inaugurated as soon as possible. We were in hopes to have commenced with Vol. vi., but were unable to do so. We hope to receive contributions from authors qualified to write for that Department, immediately.

LIFE'S UNFOLDINGS.

OR THE

WONDERS OF THE UNIVERSE

REVEALED TO MAN.

Is the title of a new work fresh from press.

By the Guardian Spirit of David Corless.

S.-S. JONES,

Publisher.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION PRINTERS.

The Medium, in his address to the public says:

The Medium (David Corless, of Huntley's Grove McHenry Co., Ill.,) through whom this work was given, has been a careful observer of the phenomena of "Modern Spiritualism" for over twenty years and during that time he has been the humble Medium through which hundreds of philosophical and scientific lectures have been given to attentive listeners. Of himself, he can only say he is an uneducated farmer, far advanced in years. He asks for this pamphlet a careful and attentive perusal.

The Introduction entitled "The Unvailing" treats of man as the grand objective ultimate of Life's unfoldings.

He also stands at the pinnacle of all organized Life in the native purity of all things.

On page twenty-four the author treats of "the way mediums paint likenesses, in the true order of the development of the arts and sciences.

In part second, under the general head of mysteries Revealed, the author treats of "How Mankind Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we influence a Medium to speak. The fullness of all kinds of language investigated. The ring feat and the carrying of Musical Instruments around the room explained."

This work is neatly got up and consists of seventy-three closely printed pages and we hesitate not to say that it contains more original thought upon important subjects, a few only of which we have enumerated, than any other work of equal size we have seen.

The work will be sent by mail from this office to any one on receipt of fifty cents.

Address, S. S. JONES, 84 Dearborn Street, Chicago, Ill.

VINE COTTAGE STORIES.

LITTLE HARRY'S WISH

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PLAYING SOLDIER.

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THE LITTLE FLOWER GIRL.

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By the Same Author.

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The above named little works of about thirty pages each are fresh from the press and belong to a series designed especially for children, youth and Children's Progressive Lyceum Libraries.

Mrs. H. N. Greene is one of the most popular writers of the present age and especially adapted to the writing of popular liberal books for Children.

This series of Books which we have entered upon publishing are designed for the youth everywhere, out of course their tone and philosophy will comprise their sale principally to the families of Spiritualists, Liberalists and the Children's Progressive Lyceums.

They are aptly embellished and every way attractive and will be sent by mail on receipt of twenty five cents per copy.

A reasonable discount to the trade.

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SPECIAL NOTICES.

Panorama of Wonders.

Read in another column, "A Panorama of Wonders by the great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders."

For sale at this office.

Address J. C. BUNDY, 84 Dearborn St., Chicago.

Talyor's Bed Springs.

Don't fail to read the advertisement in another column. Any man who wants a good paying agency will do well to send and get a set for a sample, and go to soliciting for them. They are so light, as to be easily carried under the arm, and once seen by housekeepers, a sale is almost certain. Mr. Taylor will furnish agents on such terms as to make it profitable business for any energetic man.

Dr. Wm. Clark's Vegetable Syrup.

EDITOR JOURNAL:—Having by me a bottle of Dr. Wm. Clarke's, Vegetable Syrup, prepared by Mrs Jeanie W. Danforth, and hearing that the husband of our milk-woman, had been long confined in his room from the effects of a fall from a building, which injured his side, some year and a half since: Suffering with pains from internal tumors, I sent him the bottle of the said syrup, with directions to have him sponge-bathed with hot salt and water, by a healthy colored woman, and to take the syrup internally. The result of which was, that in ten days, he was out and at his work. [that of a common laborer.]

His wife, a devoted Catholic, said, "she had spent quite $200, upon him for doctors, with no good result; but having faith in good Spirits, she would try this."

His name is McCarthy and he lives in this place, No. 118 Prospect St. Yours Fraternally.

ABBY M. LAFFLIN FERREE.

Georgetown, D. C., January 7th, 1868.

A PLEASANT STORY.

In the streets of Chicago, I wandered along,
And carelessly sung a familiar old song,
While viewing the cars—horses, and such,—
The Irish—the Scotch—the French and the Dutch,
And the strange Advertisements of those latter days,
On the Bulletin Boards, for concerts, and plays,
When all on a sudden I saw something new,
On nice printed paper in Red, White and Blue:
It told of the virtues of something so neat,
So handy—so harmless—so perfect, complete,
For coloring beard, the mustache or hair,
Without any poison, or slopping, or care,
And not only so, but the color is "fast,"
And like a shoemaker, it "sticks to the last!"
In reading it pondered, and thought of my hair,
Now as "gray as a rat," once so glossy, and fair.
I hunted, and found it—I bought it, and tried,
When all my gray hair, in a "jiff" stepped aside!
My age is renewed—I feel twenty years younger—
I will marry next week—no use to wait longer,
I will have me a wife, and the comforts of home,
For all will be gained by the **New Magic Comb.**
You sir, I found th t Comb at 84 Dearborn Street, where they have a few more left of the same sort. Don't forget the place—Enclose $1.25 and address **MAGIC COMB AGENCY**, 84 Dearborn Street, where you shall receive the **MAGIC COMB** by mail post-paid.

U. B. WISE.

Dr. Clarke's Remedies.

B. S. S. JONES:—I see you are advertising the medicines of Dr. Clarke a spirit, who controlling prescribes for the sick through the organism of Jeanie Waterman Danforth. Permit me to tell you, with deep feeling, friend Jones, that I have used these remedies, the Syrups, Nervines and Powders with the highest satisfaction. I know them to be excellent, as hundreds of others will testify. Dr. Clarke is a noble and brilliant spirit. Most truly thine,

J. M PEEBLES.

St. Louis, Mo., Nov., 1868.

To Dealers and Traders.

If any of our readers or friends who are Dealers or Traders wish for the **PATENT MAGIC COMB** to put into market, we will furnish the Wholesale" Price List" upon application. The trade can find money in it.

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84 Dearborn Street, Chicago, Ill.

THE PATENT MAGIC COMB.



Beauty on the Mountain,
Beauty in the vale,
Beauty in the forest trees,
That bend before the gale,
Beauty in the Ocean,
With crest of dancing foam,
And **BEAUTY** in the special work
Of **PATTON'S MAGIC COMB!**

You sir, this is really, and emphatically true, and if you desire to change dingy, yellowish, gray, or bad looking Hair or Beard, to a **BEAUTIFUL** dark Brown, or Glossy Black, you will enclose $1.25 to The **MAGIC COMB AGENCY**, 84 Dearborn Street, Chicago, Illinois, and receive the Magic Comb by mail post paid and if you follow the directions on the Comb, we guarantee perfect satisfaction.

Dr. P. B. Randolph,

Nerve Specialist, Wholesale Manufacturer of Phosodyn Chlorylic, Baroamyn, and Brujham, his celebrated four Nervous remedies. Price per D., $1 and $5; per. doz $36 and $40, warranted chemically pure, and the only known remedies for the disastrous catalogue of Nervous diseases in either sex. Also sole agent for Dr. R.R. Down's celebrated Magnetic bald, magnets for Clairvoyant purposes, $3 and $5 per pair: ractor magnets, $3. Dr R. is now writing a new and extraordinary work, entitled "Love and its hidden mystery," to which is prefixed another, entitled, "Clairvoyance, its art and culture, with rules for its attainment." To be published by subscription at $1 per copy. Western subscribers can pay to RELIGIO-PHILOSOPHICAL JOURNAL, and Hon. F. B. Down, Davenport, Iowa, and the work will issue when 500 are ordered.

Principal office, Boston, Mass.

no25 vol5

ADVERTISEMENTS.

FOR SALE.

STEAM BOOK AND JOB PRINTING ESTABLISHMENT.

This office contains one four-roller Adams Press, one super-royal Hoe Cylinder Press, one ¼ medium Gordon Press, one card and bill-head Gordon Press, six-horse power Boiler, Engine and Shafting, a large amount of Book Type, (high and low spaces and quads,) Job Type, Power Type, Cuts, Borders, etc. etc., forming a complete and valuable equipment for Newspaper, Book and Job Printing. Terms easy.

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No. 26, Vol. 5.

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AND

EXPERIMENTAL GARDEN.

Onarga, Illinois. Perkins & Congden, Proprietors. Wholesale and retail dealers in all kinds of nursery stock. Special attention paid to the cultivation of the Grape, Pears and Cherries, also

EVERGREENS AND ROSES,

BULBS, &c. Also all kinds of vegetable garden seeds and plants.

N. B. Sweet potato plants in large and small quantities to suit purchasers.

All of the above will be offered as low as can be obtained in the markets. Give us a call and we will do you good.

No. 26 Vol. 5. 3 M.

SOMETHING NEW.

A Lyric of the Summer-Land, with a Picture of the Spirit Home, painted in oil by a medium for "Uncle Seth Hinshaw" the good "Quaker Spiritualist," late of Greensboro, Ind., where he built a free "Progress Hall."

Poem and Photograph by mail, 35 cents and red stamp. Address, Will C. Ellis, Room 5, 84 Dearborn Street, Chi. Ill.

SPIRITUALISM.

Just published, the following valuable work.

PLANCHETTE;

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My husband, I. J. HARRISON, has been afflicted with the **Asthma for ten years,** tried everything that was recommended by the Physicians, and found no permanent relief until he took your Powders. He had one very violent attack soon after receiving your Powders and about **six double doses of the Positive,** one or two hours apart, **relieved him** entirely of that attack, which other wise would have lasted from three to ten days, during which he could not have laid down day or night. He has now no fears of the **Asthma,** and considers your Powders **the best medicine in the world.**

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SARAH E. BOND.

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W. BANES, of Marmiton, Bourbon Co., Kansas, under date of Jan. 18th, 1868, writes as follows: "Before your Powders came my daughter was taken with **Lung Fever,** with pain in the side and bad **Cough, so she had not laid down for two days and nights.** I gave her two **Powders and they cured her in less than six hours.**"

IRA D. SMITH of New Haven, New York, writes as follows:

PROF. SPENCE—Dear Sir: Those **Powders** you sent me **did the work.** About the first of September last, my wife was attacked with a severe **Cold.** She **coughed** almost incessantly, and was attended with a high **Fever,** which increased daily. She commenced taking the **Positive Powders** as directed. The **Fever abated,** the **Cough ceased,** and she improved fast. But she had been troubled with the **Neuralgia** for years. But when the box of Powders came, she commenced using them, and before that was gone her **disease had fled** and has not returned. But that was not all. The disease had left her **destitute of the sense of smell,** and very **hard of hearing.** The most offensive smelling thing that could be produced, was all the same to her. But one half a box of **Negative Powders did the work,** and she is now well, and **can both hear and smell** as well as she ever could, thank God. They ought to be kept in every family. This for truth.

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Awaken, oh, divine Spirit, eternal and living principle of goodness, in each and every heart! May we all realize that we have but to ask that we may receive, and that we have but to understand more fully the workings of Thy power to realize Thy blessings in every change that Thou in Thy wisdom may mete unto us.

Oh, Spirit of love, we would implore Thee to fill every heart—that each and every one of us may realize that it is blessed to give as well as to receive. May we be slow to hate, but quick to bless and forgive. May we ever be filled with the spirit of kindness. May we ever ascribe unto Thee thankfulness and praise.

QUESTIONS AND ANSWERS.

[CONTROLLING SPIRIT TO PROF. J. H. POWELL.]

There is a beautiful little girl that comes and sits in your lap. She is quite small—a child—and resembles you. She gradually changes, and is now almost a young lady. She is really beautiful.

PROF. POWELL.—She is my child.

CONTROLLING SPIRIT.—She left the material plane when she was but a little bud.

PROF. POWELL.—When she was seventeen months old.

SPIRIT.—And ascended to a more congenial clime where she could unfold, and expand in intellectual wisdom, purity and goodness, and be a blessing to her father and her mother.

PROF. POWELL.—Has she anything in her hand?

SPIRIT.—She does not show me anything in particular.

PROF. POWELL.—She generally has a bunch of flowers with her.

SPIRIT.—Her dress is a light blue, low in the neck; round, full shoulders, and there is a beautiful wreathe of flowers on her head, which comes to a point.

PROF. POWELL.—Anderson, the spirit artist, took her picture with a wreathe around her head. Does she seem to feel any concern about me or her mother and sister and brother?

SPIRIT.—I don't see that she does. If she should, I do not see any occasion for it, for I see nothing but success before you. Your darkest days are past, and if you should say what you think, you would say "God knows there have been plenty of them." But yet had it not been for those dark days, you would never have been able to give the thoughts to human beings that you do to-day.

PROF. POWELL.—I believe that is true.

SPIRIT.—It has awakened thoughts within you that would have laid dormant, as it were, until by some experience or a great lapse of time they had been brought out, but not while you remained upon this material plane, so that it could be of benefit to others. It is only by the greatest and the most sad experiences that we learn of the strength within. I see a beautiful light around you, and pouring right down on the top of your head.

PROF. POWELL.—What is that symbolical of? What does it signify?

SPIRIT.—Inspiration, grand thoughts to be given here and there. By the giving of these thoughts you will be enabled to live more comfortably so far as worldly means are concerned. You will be enabled to live so that you will enjoy greater happiness.

PROF. POWELL.—Then the steps I have taken in coming to Chicago have not been a mistake? And I was forced here; I did not come of my free will.

SPIRIT.—No mistake. And if I should say to you what I think, you never have taken one mis step. Every step that you have taken, every misfortune, every loss, and every cross has been necessary for you as an individualized being.

PROF. POWELL.—Well, I have pretty good hope; I never lose hope and patience, and try to exercise as much perseverence as possible. I want to ask you whether there has been a development going on within me, of a mediumistic character or whether I am suffering from physical disease? I have been conscious of a great deal of suffering physically within the past few years. I had the impression—I am not certain about it—that it was a development going on in my system, rather than a physical disease. What do you think about it?

SPIRIT.—You have passed through a great many severe hardships in your life, and the greatest wonder is that your health is as good as now. I do not see any physical disease about you; yet, I see a greater unfoldment of the mental powers. As I see you now, there is one brilliant light surrounding you—not a shadow in it, anywhere. From that I predict for you grand results. That kind of timid feeling you have very often when you first appear upon the platform to speak, you will soon overcome, very soon. You have a desire to stand first—or to stand among the first, if not the first, in giving your thoughts.

PROF. POWELL.—I was always desirous for a prominent position in literature, but not particularly desirous for worldly honors.

SPIRIT.—That desire shall be gratified.

PROF. P.—Have you any advice to give?

S.—I don't know as I have any advice to give. There is a great field to work in; people have need of the thoughts you will give them.

PROF. P.—Do you see me going back to the Old Land at all? Do you imagine I shall go back?

S.—I see you going back for a very brief period; not to stay. I believe you will go back.

PROF. P.—I suppose I can't do better than stick to the path I have chosen, lecturing and writing wherever the way opens to do anything in that way?

S.—I don't see any better way for you to do; let people bear in mind the motto, "live and let live."

PROF. P.—That's what all ought to do. If Spiritualists would do that, they might keep a good many good speakers in the field that are going out of it; some of them are suffering a great deal.

S.—You believe there is nothing lost in nature?

PROF. P.—I do indeed.

S.—And that those individuals by this suffering learn wisdom?

PROF. P.—In the sum total I think there is nothing wrong at all. Yet I believe in our individual capacity. The idea of right and wrong should be clear.

S.—In order to form an idea of right—or in order to choose the right from a seeming wrong—that is one of the *rights* is it not?

PROF. P.—It is that which stamps individuality upon man and makes him above the brute creation.

S.—Individuality and immortality—when people learn that the material plane of life is for their development and unfoldment, they will not be so anxious to lay up something for those they may leave behind.

PROF. P.—That is true. As in the song of the mocking-bird, it echoes every other songster, this spirit seems to echoe me.

S.—And yet, you believe, you are inspired?

PROF. P.—I do, indeed.

S.—And yet how necessary a good brain is to receive inspiration.

PROF. P.—That is true.

S.—And so we may say in speaking of inspiration, that it is not true, as many suppose, that some spirit or spirits must be present and inspire you on all occasions upon the material plane; but the inspiration is derived from the great fountain of thought, life and immortality.

PROF. P.—I have expressed it often as the great reservoir of spiritual ideas. By the way, in speaking, I do not give way to the giving forth of poetry on the platform, because it comes to me in my quiet moments in my room. Do you think that spirits will ever develop me, so that I can deliver verse to the people upon the platform?

S.—If you can only reach the point where you have sufficient confidence in yourself, so that you will remain as passive as you would if you were alone, then you can; but it is the fear that it will not be exactly right that prevents you. When you are alone you have no fear of that.

PROF. P.—Don't you think I ought to express to the people in plain prose, good ideas and facts they need for their culture, and let poetry alone, on the platform and publish my poems afterwards?

S.—I think you will do just exactly as you are moved upon to do. When the time comes you will not wait to write down the thoughts that are given to you. Then you will give them to the people and let them receive them for what they are worth.

PROF. P.—Do you see any prospect of the new poem, I have written, being published? I have had it all ready for the press a long time.

S.—How long?

PROF. P.—Nearly twelve months.

S.—There is one very nice thing about it, and that is, it won't spoil by keeping. It comes to me that it will be but a very short time before you will bring it to the public.

PROF. P.—Do you know any thing of it?

S.—Only as I hear you speak of it.

PROF. P.—You did not hear me read portions of it to brother Jones, last night, did you?

S.—I did not.

PROF. P.—Now I will say that the description of the child is perfect. That child always comes to me, through almost every medium I visit.

S.—Do you know the reason why? Because it was a terrible blow to you, when she was taken from you. You grieved more over it than if every other relative had been taken from you. If every relative you have upon the material plane of life to-day, were transferred from the material to the spiritual plane, you would not suffer as much as you did then. You did not have the same unfoldment that you have now. You did not know as much; you did not realize as much of the future state, and the happy plane, upon which they enter when they pass from this life.

PROF. P.—I suppose that is so; I never saw it in that light. I thought it was merely her affection, that brought her to me.

S.—This feeling of yours would naturally keep her with you. She is a part of your very life. Then, again, it is not only a test, but it is pleasing as well, to know that she is with you.

PROF. P.—Can she give you a little message to send to her mother and little sister Jessie.—She give me a beautiful message through Charles Foster and J. V. Mansfield?

S.—I don't get them sufficiently correct to give them to you. I hear words something like this, [pausing] now I lose them again, it is not possible for me to give them to you.

For the Religio-Philosophical Journal.

Whittemore Messages.

Communication through Mrs. Smith, from her brother, Henry Whittemore.

Concluded from last week.

We count not that lost, which having performed its mission, decays and is lost to view, but as the means to greater usefulness, so the earthly experience is always needed and ought to be ours to the more perfect unfoldment of the inner man.

Life's experiences are always best, though bought at a dear price sometimes, but lessons thus learned are not less valuable to the possessor.

There is a fount of wisdom as yet unrevealed to man, upon which but little light has been thrown, the reflection of whose beams only are seen as refracted by the lens body. As you cannot look upon the full rays of sun at mid-day, only as you deaden its solar beams, that you may study its astronomical features, so in the tender germ-life, does the body become an essential element in ensuring its strong, full, healthy growth.

The light of reason may be enveloped in clouds which shut out or obstruct partially its golden beams with only nominal, then a faint streak which can penetrate the darkened corridors, or winding passages through body to soul-life; but hold fast to that one ray, let it lead you where it may, it cannot be lost upon you, because its center unfolds it in its being and sent it forth to find you out.

The light of reason was given man to the end that he might in due time unravel truth. Step by step do we ascend the ladder of progression, not by one mighty bound but as all move forward by gradual growth.

Ignorance—Instruction—Knowledge—Birth—Life—Death, all different divisions—the one as truthful as the other.

Let light then dawn upon the human soul from every department of science, theoretical lore; all the avenues of wisdom kept open to the better unfolding of truth and the inner life, that man may become better acquainted with himself and his true position on earth.

Man's probation here ends with the body, so far as his first bodily experience goes, the best and most fitting opportunity being then given, for development, after natural causes, consequently the ripest, roundest, fullest, most perfect fulfillment of all God's laws.

Earth life gives birth to, spirit-life unfolds, and maturity belongs to eternity. Probation ends here with the body, but not this farther development of the inner man; the germ life has not yet opened its petals, only the swelling bud given form to, but not yet opened. Its inner life once expanded as the opening blossom, a fairer atmosphere than earth's home encompasses it. Its delicate aroma must come back to you in the form of spirit influence. Thus opening life on earth is man's first probation and terminates with body, but its resurrected inner life or true body goes on to perfect unfoldment in the world to come.

The earth life furnishes evidence of an intercommunion with the life of spirit, this outer or earth sphere being like the physical body the outermost—there being also a spiritual to this earthly home of ours, or interior adapted in all things to its present relation so intimately connected, blended the one with the other, as to be parts and portions of one whole. Everything has its real or natural, at the same time its refined or spiritualized emanation.

The earth's solidified body and its etheralized aura or spiritual nerve-power, which clothes the earth with verdure or people it with a cloud of witnesses, everything created there, all arise from these positive and negative principles.

This inner principle or great working power, its spiritualized essence or innermost germ, is we term God, and all the works of His hand and the mighty universe, all things created but offshoots, or we may say outer revealings of Deific power. There is a beautiful truth embodied here, but hard of conception to unlettered minds in spiritual lore, from lack of comprehension.

We have been schooled to always look upon the plain exterior of all things and not to its deep spiritual center.

The mind of man cannot understand God, only as you can draw him down to the earthly plane of thought.

We will not press this inquiry farther, only lift the curtain a little, elevate the inner man to look beyond earth's scenes for explanations the world cannot give.

Man is the noblest work of God, because capable of sympathy with this God-like principle, being begotten by the Father, inasmuch as the soul-germ, life is an impartation of Divine love and capable of an immortal existence. This life-principle is indestructible, must live on forever and will go on perfecting its conditions, not being perfected by them.

The exterior world is then only the outermost condition; the first-born, the infant not yet reared, instructed, disciplined, but forms its character now, and is only the commencement or germ life, being now unfolded for its work, for the life to come. We know not the meaning of the word, infinity, or eternity. God's unfolding power, or the limit to His goodness is bounded only as you can enumerate the countless orbs of the starry heavens, or numerically specify the exact number of shining particles upon the seashore. Even this you may do and not yet have commenced in earnest, your investigations.

The mind of man can reach no farther than its boundary limit, thus far shalt thou go and no farther. The love of God surpasseth all understanding.

We of spirit-life come to you to aid and instruct.

Would that we could let the light of heaven shine in upon your souls with clearer, stronger beams, to the enlargement of more active thought that the soul-life may arouse from its lethargic slumbers, and work with an energy to more rapidly develope the inner life. It is meet that this should be so. Life here is given for growth more properly physical growth, perhaps, but strong, healthy action, mental as well as physical.

Inertia is not fruitful of progressive action, or the dormant soul of healthy growth.—Live life's healthy action, constant progression, mentally, bodily, spiritually.

We have developed many new ideas here to you my dear sister, opening upon a field of thought. Digest them as far as you can, they contain many hidden, that is unrevealed beauties, and if there is anything upon which light has not been thrown sufficiently for your consumption, lay it aside, not as an evil, but that you are not susceptible enough to perceive, no full meaning as we would have you understand it.

These instructions have a great bearing upon your future usefulness and are not barren words but fruitful ideas.

We will come again at some future time and farther relate our investigations as we understand life in the second sphere.

Our Children.

"A child is born; now take the germ and make it
A bud of moral beauty. Let the dews
Of knowledge, and the light of virtue, wake it
In richest fragrance and in purest hues;
For soon the gathering hand of death will break it
From its weak stem of life, and it shall lose
All power to charm; but if that lovely flower
Hath swelled one pleasure, or subdued one pain,
O who shall say that it has lived in vain?"

For the Religio-Philosophical Journal

Taming the Little Wild Bird.—No. 2.

A Story for Little Children.

BY AUNT LEONORE.

On going into my garden one beautiful morning to gather currents, I found that a little wild vine had entirely covered up some of the bushes, so that the sun could not reach the nice, large currants and give them a beautiful color, and make them ripe and sweet. So I went back into the house, got a knife, cut the vine off close to the ground and carefully drew it off from the bushes. I never should have touched the vine, if I had known that a dear little innocent birdie had selected that place to build its nest, and make a home for its little helpless babies. There on the bushes was a tiny nest with two little speckled eggs all exposed now, to the hot sun, to the rain and chilling night dews.

The poor mother bird hopping around on the fence, almost crazy with fear and suffering; scolding, chirping, calling to her mate to come and see what an awful thing had happened to their snug, nice home.

I felt almost as bad as the birdies did, and would have been willing to work all day, if I could only put the vine back again just as it was before, and never pick a currant. I studied some time to think what could be done to repair the mischief and save the nest.

The first thing that I did was to get a string and tie two or three of the twigs of the bushes together so that the nest should not fall, as it had been loosened by pulling away the vine. The next thing to be done was to shelter it from the hot rays of the sun, and the cold rain. So I went to a tree full of bright, green leaves, and cut off some large branches, set them firmly in the ground so that the wind could not blow them down, and when it was all done, I thought it was a sweet, beautiful green bower, that I should be satisfied to live in if I was a little birdie. And, oh, how much I hoped they would forgive me for the wrong I had done them and come back to their pretty home. Then I went away and sat down where I could watch the little creatures, and see what they would do.

For a long time they flew around and around talking to each other, and acting as though they felt very suspicious that a trap was set for them that contained a hidden enemy. They came nearer and nearer each time, peering under the green leaves with their bright eyes, then flitting away to consider what it was best to do next. I then left them to do as they pleased, went into the house and told my little girl about the mischief I had done to the poor birdies, how they had felt and how sorry I was.

Very early the next morning before the sun was up, I heard near my window such a rich wild song, so full of joy, of melody, of thanksgiving and the notes came so thick and fast, that it seemed to me quite impossible that so small a thing as a little bird could hold so much music. I instantly thought of my work of the day before, and much wondered if this beautiful song could come from one of my poor birdies. I thought if it did, it would appear very much as if they were trying to return good for evil.

I soon dressed myself and went out to see what Mr. and Mrs. Birdie had concluded to do. I cautiously approached the leafy bower, but with all my care, the quick ears of Mrs. Birdie heard my approach, and out she flew like an arrow and away. But I rejoiced to find three little eggs in the nest, where there but two the day before. I felt such an interest in my little neighbors that it troubled me very much to have them look upon me as an enemy, to be feared and shunned. What could I do to let them know that I was their friend, and would like to be their protector, that I loved every little innocent helpless creature that the good Father had made. The sweet scented flowers, so like to the little girl and boy-babies, little human flowers.

My chickies, lambs, calves, and kitties all knew that I loved them, and would come at my call. I never allowed any one to abuse or hurt them. I have many times sat down on a log in the midst of my flock of fowls, while feeding them, and sung to them a sweet, low song, when they would all begin to snap or shake their heads, but keep coming nearer and nearer all the time, till some of them would fly up into my lap and onto my arms and shoulders and in a few moments all would be either sitting or lying stretched out full length on the ground, as still as though they were all asleep. Some looked very silly, but they all seemed very happy.

Now, I thought, as little children always come to me and never fear me, and all of my pets love to take their food out of my hand, why can I not get the confidence of these sweet birds, and let them eat out of my hand too, if they are wild and shy.

Now, if I could only see all of the little boys and girls that are reading this story, I would like to ask them how they would go to work to tame wild birds, so that they would never fly away when they came near. But as I cannot see them, I shall have to tell them how I did it, and in what way every boy and girl can do it.

If all of the people that read the JOURNAL live every day according to its teachings, never fret, or scold, or get angry, or fly into a passion; then I am sure there must be a great many happy children. When children are happy, it is easy for them to be good. If they are treated with kindness, gentleness and patience, it will make them gentle and kind to each other at home, and when at school among their playmates.

Spiritualism teaches us that if our hearts are full of hate, ill-will and envy, it will drive everything that is good and beautiful away from us. But if they are full of love that makes us wish to do good to all living things, if they are full of sympathy that makes us pity all who are in trouble, sick or suffering, if we are always patient and gentle, then we shall draw everything to us that is beautiful and good. And I guess that is the reason why the bright, happy spirits can come nearer to some of us than they can to others. Don't you think so too?

Well, you will think I have forgotten all about my birdies, but I have not, and as I wanted you all to remember just how I got the power to tame them, to take them in my hands and feed them, yes, and press the little innocent things to my bosom and lips too, I knew I must be very particular to tell you just how it was done.

One fact I learned then, and that was, as soon as there was one egg laid, the mother bird began to sit steadily, and never left her nest only to procure food, unless she was disturbed. I do not know as all birds have that habit, but the next summer a beautiful robin built her nest on the wood pile near my door. I watched her from the time she brought the first straw, till her nest was all done. She too, never left her nest after the first egg was laid, only to procure food.

I knew my little neighbors would never get acquainted with me, or know how much I loved them while they feared me so much. So I began by going to the nest very gently, very still, making no kind of noise. Mrs. birdie flew away of course, but I knew she would not stay away very long. She soon came back, and made a great fuss, and did all she could by scolding, to drive me away, but I did not go until she went on to her nest. I stood close to her for a few moments, then left her so cautiously and still that she did not fly off. This I repeated two or three times.

The next day there were four eggs, and by this time she did not fly off at all, but sat still and looked at me with her little bright, black eyes. I thought she must be very hungry, only going once or twice in the long day to get food. So the next time I went to make her a visit, I took some crumbs of bread, and some nice white cheese curd that I had made out of sour milk on purpose to feed my little chickens, broke it up into small pieces, then went to see if she had confidence enough in me and my good intentions, to take food out of my hand. I had to be very careful not to alarm her, for her mate was on the bushes near by, or flying around my head, trying all he could to make her believe that I was a very dangerous enemy. I think she knew better by this time, and did not mind a word he said to her. The first time I offered her food, she did not take it from my hand, but I put it on some leaves close to the nest, and stepped back a little, and had the pleasure of seeing her eat as much as her little crop could hold. Then I knew how very hungry she had been.

The next time I went to feed her, she took it from my hand without hesitation. After feeding her two or three times in this way, then I ventured to take my little girl with me, and you cannot tell how pleased and delighted she was to see the dear little birdie so tame that it did not offer to fly away. But she had to be very still, for the birdie did not know her yet. She wanted to feed it herself, so much. After two or three days, it ate from her hand, as well as from mine, and it made her so very happy, that she could hardly think or talk of anything else.

She was a feeble, quiet, gentle little girl, and never had been able to play with other little children, or go to school with them.

I find I cannot tell you all about my pretty pets in this letter, for if it is too long, I fear our kind friend, the editor, will not print it. Next week I will tell you all about the four little baby birds, and what a dreadful calamity befell them when they were about two weeks old.

For the Religio-Philosophical Journal.

A Correction.

DEAR SIR:—I write to ask a favor, which I feel confident you will be pleased to grant, as I am sure you do not wish to put me in a false light before your readers.

In the JOURNAL, of Feb. 27th, "Frontier Department," I find the following:—

"Keep it before the people, that Elder Miles Grant said at Dansville, New York, on Wednesday evening, January 27th, 1869, "And if I am compelled to follow the Bible, and confine myself to it, then I may as well close the discussion at once, for I cannot maintain my defence from the Bible."

Allow me to say, with all due respect to Mr. Wilson, that *I did not make the foregoing statement.*

The facts are as follows: I attempted to give the different uses and renderings of some of the original words in the Hebrew Scripture, for the purpose of throwing light upon the subject under discussion, when Mr Wilson objected, and insisted that I should confine myself to King James' version of the Bible. I then remarked, if he would not allow me to do anything but simply read the Bible, we might as well close the discussion; meaning by my remark, that merely reading from the Bible, or any other book, could not be considered a discussion. I made the remark to show, as I thought, the unreasonableness of his objection against the explanation I attempted to give; for, in debating any subject, involving the Bible I understood it to be proper for either disputant to show by argument the connection between the Scriptures, and the subject under consideration, which could not be done, if we were only to read from the Bible without remarks.

But I never said, "It I am compelled to follow the Bible, * * * I cannot maintain my defence from it," for I believe without a doubt that I can, and am ready at any proper time, with suitable preliminaries, to meet Mr. Wilson, or any other able defendant of Spiritualism, and undertake to show that the entire Bible is opposed to Spiritualism in all its teachings.

MILES GRANT.

Boston, March 10th, 1869.

A Physician stopped at the shop of a country apothecary, and inquired for a pharmacopœia, "Sir," said the apothecary, "I know of no such farmer living about these parts."

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Hyde Park Train	*6:20 a. m.	*7:45 a. m.
" " "	*12:10 p. m.	*1:40 p. m.
" " "	*3:00 p. m.	*6:15 p. m.
" " "	*6:10 p. m.	*7:35 p. m.

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Ann Arbor, Mich.
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Frontier Department.

BY .... E. V. WILSON.

A few Facts from Spirit Life.

Lecturing in Dansville on Monday evening, January 25th, 1869, we saw and described as follows:

First. We saw by the side of this man, a spirit. In life he was a soldier, describing him fully, and he is your cousin or nephew, and he was killed in 1863.

Ans. "I had a nephew who was killed as you described."

Second. By this woman was a spirit lady, very beautiful indeed, a cultivated and refined soul; then described her very minutely. She calls you sister, but we do not think she is your sister, but a friend and play mate of your girl-hood days. She died very suddenly, at seventeen years of age.

After a little thought, she answered, "No, I can call nothing to mind, and have no idea of any such person."

"A failure," we promptly replied, "let it pass."

"No," said the spirit, "it is not a failure, she will remember me. I am Emma Francis."

This we did not repeat, but went on with our facts.

The next evening, the lady to whom the communication was given, called on us at the pleasant home of Mrs. Little, and voluntarily said, "I have called to correct the statement made by me last night at the Hall. I have identified the spirit you described, and your description of her was very correct indeed. She died when she was seventeen years old, and we were as dear to each other as sisters could be, and her name was Francis."

"Emma Francis," we heard a voice say.

"It may have been," said the lady.

"Why did you deny this last night?" said Mrs.

"Because I was sure that she was nineteen and past, when she died, and Mr. W. was so positive that she was but seventeen, that I concluded that it was not my friend and sister Francis, but on reaching home, I found from her biography that he was right."

Here is but one of the many cases of spirit tests independent of the mind of the party to whom it is given; a clear case of spirit history, corroborated by written evidence, and outside of the memory of either medium or party to whom the communication comes.

They that have ears to hear let them hear, and eyes to see, let them see and understand.

Third. After the lecture, and before the audience had left the house, there came the spirit of a sweet, pretty, little girl of three or four years of age, and touched me in her innocent child-like way and said, only as little angels can say, "Tell my papa that I am here," and then left me and stood by the side of an old gray haired man, and as she took her place by his side, she was changed in the twinkling of an eye, to a magnificent angel woman, wrapped in heaven's mantle of white, and with love beaming from her eyes, she laid her white hand on the shoulder of the old man, and said, "My father, I welcome thee, and in joy greet thee from my spirit home." And then bowing her spirit form to the wrinkled brow of the old man, kissed him and disappeared.

We called the old man's attention to the fact. He turned, looked at the place where the angel daughter had stood, and said, "She is my daughter, and died when four years old."

Fourth. On Friday evening, January 29th, 1869, and after the discussion had closed, several friends followed us to the home of Mrs. Little, with whom we stopped, for a social chat, and among others came Dr. and Mrs. P., who, by the way, are not Spiritualists. While in conversation with them, we heard the voice of a woman say, "Dr. P., I want Dr. P."

We turned towards Dr. P., and we saw as follows:

First, a splendid female form, one of the finest we ever saw; then we saw a room and its contents, among other things, a low posted bed-stead, with the woman on it that we had seen stand by the side of the Doctor. She was in night-dress, open in front, with frill border reaching from pit of stomach up to, and around her neck, and some kind of border around the wrists. Her face was full, flushed and indicative of good health; she was handsome and lay in unrest, with eyes closed. Her hair was loose, and lay in masses over the white pillows, and its lustrous brown black, was in marked contrast with the whiteness of the pillows. The bedstead stood out from the walls, and I saw her lips move and heard her moan, "Why don't you call Dr. P."

I then saw by the bed an old man of seventy years, white haired, thin on the top of the head, describing him minutely even to his cane, and observed that he was a conceited, strong-willed man. By him stands a much younger man, stout, thick-set, dark hair, dark complexion and apparently about thirty five years of age. These men are Doctors, and now, Dr. P., I see you by the side of the bed in consultation over the woman. You each make a diognosis. Yours is rejected; theirs is acted on. The woman died, and now her spirit stands by you and says, "Dr. P. had I had you in the beginning of my troubles, I should have been in the form to-day."

This, Doctor, was twenty-two years ago, and you were twenty-six years old, and the woman about twenty-two or three. Answer yes or no.

Says the Doctor, "Twenty-two years ago I was opening up a practice in the town of——, and was called the "new Doctor," and there occurred just what you have related; I was twenty-six years old, and I differed with the two Doctors you have described, and on the death of the lady in question, I demanded a post mortem examination, which was conducted by two disinterested physicians, who sustained my diognosis, thus sustaining my professional reputation; and your communication is wonderfully correct."

"Yes," said Mrs. P. in a sad voice, "I knew the woman well. She died in child-birth, and her form was pronounced by the Doctors who made the post mortem examination, to have been the finest they ever saw."

"All of these things ye may do and much more, if ye have faith as large as a grain of mustard seed."

O, ye Advents! who believe in Jesus as the Son of God, why don't you do these things, or else expel the demons that do them? Ye are of the Sadducees, blind leaders, leading the blind.

"Woe unto you Sadducees, hypocrites, liars."—Jesus.

◆

Is Delay Wise?

"Dr. Spencer, in a sermon upon delay of conversion, says: Make up a congregation of a thousand Christians. Divide them into five classes according to the ages at which they became Christians. Place in the first class all those converted under twenty years of age; and in the fifth class all those converted between fifty and sixty. Of your thousand Christians there were hopefully converted under twenty years of age 548. Between fifty and sixty years of age three. But you ask, why stop at sixty years old? Ah! well then, if you will have a sixth class—converted between sixty and seventy years of age—one. Just ONE out of a thousand Christians converted over sixty years old. What a lesson on delay! What an awful lesson!"

We cut the above from the DAILY JOURNAL, Syracuse, New York, of February 27th. What a comment on religious revivals, entirely dependent on the negative condition of childhood for converts. God cannot convert adults, he must work through children. And why, Dr. Spencer? Because the physical nature of the nine out of ten of your converts, have the cold viscera skin and you easily magnetize them into your views.

Is God's power less with the man than the child? Why have a congregation for a revival? Why not make your converts out of adults? Why not begin a revival in a private family or with two or three present? Jesus has promised to be with you, why not try it?

We Spiritualists, make our converts from the adults. We take your old members and make them into Spiritualists. We take the Infidels, on whom you have tried your power, and failed, and they become believers. You say "It is the Devil." Ah, well, it is the Devil of the Sadducees. "He hath a Devil." Well, Dr. Spencer, we accept the cry, and have to go with the crowd. According to your views the Devil gets the wholesale trade, and your God the retail business of this world. But, really, Doctor, the logic of history is this: That whatever the church has pronounced as of the Devil, has in future become the world's redeemer, and we, the Spiritualists, have been called the Devil, and accused of diabolism by the church, and by this sign we know that in the future we shall be the redeemers of the race.

Speak again, Doctor, and we will review your article.

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Has God no Mercy?

A correspondent of the CONGREGATIONALIST says: "A gentleman once remarked to President Dwight that when, in his youth, he heard Mr. Edwards describe the day of judgment, he fully supposed that immediately at the close of the sermon, 'the Judge would descend, and the final separation take place.' During the delivery of one of his most overwhelming discourses, in the pulpit of a minister unused to such power, this minister is said to have forgotten himself so far as to pull the preacher by the coat, and try to stay the torrent of such appalling eloquence by the question: 'Mr. Edwards! Mr. Edwards! is not God a merciful being?'"

We clip the above from an exchange and answer the question:

Mr. Edwards' God was the God of Moses, and knew not Jesus or Spiritualism,—knew no mercy. A God of anger, of wrath, of hate and spleen; delighting in blood, war and rapine, and as understood and represented by Theology, is to-day as yesterday, in the future as in the past unchangeable and eternally the same.

Only last month He was asked in prayer, to throw the cars off the track of the New York and Erie Rail Road, with all the fervent eloquence of revival powers, that Elder Grant and E.V. Wilson might go to hell instead of Dansville.

Continue to howl, ye bigots, your prayers are harmless, and "We still live."

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A REMARKABLE CURE OF BLINDNESS.

George H. Wilson, of Toledo, informs us that he was a soldier of the 54th Massachusetts colored Infantry, and in the charge of Fort Wagner, on Morris Island, he received injuries which resulted in partial blindness. He says:

Two years since I could not distinguish one person or object from another; but I could distinguish day from night. For one year past, I have been totally blind, I have not known day from night, have been treated by a dozen different Physicians. Dr Eaton and Dr. Dunlap, were the two principal Oculists, that treated my eyes, in Toledo, both giving me up as incurable and could not remove the cataract from the left eye.

I next went to Detroit and was treated by Dr. Rousey. After cupping leeching, and various painful operations, he told me I was too late, as there could be nothing more done for me. Then I went, and was examined by Professor Strong, Oculist of Cleveland, who stated that the pupil of the eye was so contracted, that there was no help for it, and the cataract of the left eye could not be removed, at least he did not want to try it, for it was too fine a job, he then advised me to consult Dr. ——, of Cincinnati.

My money being nearly all gone, my brother-in-law, consented to come to Chicago with me, to make one more trial, for I could not give up all hopes yet, as I had a wife and family to support, and with the simple facts of my condition, Geo. W. Watson my brother-in-law, leading me around, asking a little charity for the support of myself and family, and hoping to accumulate enough to make another trial to recover my eye sight. Calling into Drs. S. McBride and Cleveland's office, and handing my paper to read, a female voice exclaimed, "I am impressed that the Drs. can restore his sight." Then a hope like a shock went through me, and soon they were to work at me, their wives asking me some questions; one was "did you ever read of the sight being restored by the laying on of hands, the sick healed, &c." I soon was commanded to open my eyes. I did, and to my surprise and great delight I could begin to discern objects.—Before I left the office I could see the large windows were oval top, and could count the rounds in an office chair, and could tell how many fingers the Dr. would hold up before me, and could discern objects enough to tell what they were.—And for the first time I saw my brother-in-law to recognize his features, for over two years, my sight is improving every day. March 3rd, I saw to read stair cards, and read in the office, in large letters, "Drs. S. McBride and Cleveland."

Never shall I forget March 1st, 1869, when my sight was restored. Hoping to receive a little support from the good people of Chicago for a short time until my health and strength is a little better that I can earn a living for myself and family, as the Drs. cure me free of charge. I can but say, "God bless them."

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THE TWENTY-FIRST ANNIVERSARY.

We received the following note from brother Spetigue, just on the eve of putting our paper to press, and as it relates to a subject of much interest we make room for it.

"DEAR FRIENDS:—I had the honor of inviting you to this city last year to celebrate the twentieth anniversary of Modern Spiritualism. You, who accepted the invitation were so delighted with the gathering that you expressed a desire to meet again in the same place on the same auspicious occasion. I have now great pleasure in inviting you to meet me at Crosby's Music Hall, to celebrate the twenty-first anniversary of Modern Spiritualism.

Further particulars next week.

I remain your fellow worker,

J. SPETIGUE.

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☞ Those Jews who want to observe the same Sunday with Christians, if they will go westerly round the globe, will come back with Sunday in the right place.

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☞ What is Religion? By George Snyder. Price ten cents.

NOTICE OF MEETINGS.

ATHENS, MICH.—Lyceum meets each Sabbath at 1 o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

Astoria, Clatsop county, Or.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

BOSTON.—MERCANTILE HALL.—The First Spiritualist Association meets in this hall, 32, Summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Dunckle, Treasurer. The Childrens' Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant street.

MUSIC HALL.—Lecture every Sunday afternoon at 2½ o'clock, and will continue until next May under the management of L. B Wilson. Engagements have been made with able, normal trance and inspirational speakers.

SPRINGFIELD HALL.—The South End Lyceum Association have entertainments every Thursday evening during the winter at the Hall No. 80, Springfield street. Children's Progressive Lyceum meets every Sunday at 10½ A. M. A. J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M. J. Stewart, Guardian. Address all communications to A. J. Chase, 1671 Washington street.

UNION HALL.—The South Boston Spiritual Association hold meetings every Sunday at 10, 3 and 7½ o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French, Treasurer.

TEMPERANCE HALL.—The first Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square, East Boston, every Sunday, at 3 and 7 P. M. Benjamine Odiorne, 91, Lexington street, Corresponding Secretary. Speakers engaged, Mrs. Fannie B. Felton, during January; Mrs. M. Macomber Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs Juliette Yeaw during April; J. M. Peebles during May.

WEBSTER HALL.—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans East Boston, at 3 and 7½ o'clock. P. M President, ——; Vice President, N. A. Simmons; Treasurer, O. C. Rissy; Corresponding Secretary, L. P. Freeman; Recording Secretary, H. M. Wiley. Lyceum meets at 10½ A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins Guardian.

Baltimore, MD.—The "The Spritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings at Saratoga Hall, south-east corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets every Sunday at 10 A. M

Broadway Institute.—The Society of "Progressive Spiritualists of Baltimore." Services every Sunday morning and evening at the usual hours.

Battle Creek, Mich.—The Spiritualists of the First Free Church, hold meetings every Sunday at 11 A. M. at Wakelee's Hall. Lyceum session at 12 M., George Chase, Conductor; Mrs. L. E. Bailey, Guardian of Groups.

Belvidere, Ill.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening, 10½ and 7½ o'clock. Children's Progressive Lyceum meets at two o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian

Chicago, Ill.—*Library Hall.*—First Society of Spiritualists hold meetings every Sunday at 10½ P. M Children's Progressive Lyceum meets immediately after the morning service. Speaker engaged; Dr. H. P. Fairfield during April and May.

CARTHAGE, MO.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Corresponding Secretary; A. W. Pickering, Clerk.

Des Moines, Iowa.—The First Spiritualist Association meet regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10½ o'clock A. M., and 7 P. M. Children's Progressive Lyceum meets at 1½ P. M. B. N. Kinyon, Corresponding Secretary.

Deerfield, Mich.—First Union Society of Spiritualists hold regular meetings in Ormsty's Hall at 10½ A. M., and 7½ P. M. Sunday. Regular Speaker J. W. VanNamee.

Georgetown, Colorado. The Spiritualists meet there three evenings each week at the residence of H. Toft. Mrs Toft, clairvoyant speaking medium.

MILAN O.—Children's Progressive Lyceum meets every Sunday, at 10½ o'clock A. M. Conductor, Hudson Tuttle Guardian, Emma Tuttle.

MONMOUTH, ILL.—Lyceum meets every Sunday forenoon. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 2½ p. m.

ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian.

CHARLESTOWN.—The First Spiritualist Association of Charlestown Hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 2½ and 7½ P. M. Children's Lyceum meets at 10½ A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

The Children's Progressive Lyceum meets every Sunday at 10½ A. M., in the Machinists' and Blacksmiths' Hall, corner of City Hall and Chelsea street, Charlestown. Dr. C. C. York Conductor; Mrs. L. A. York, Guardian. Social Levee every Wednesday evening for the benefit of the Lyceum.

CHELSEA.—The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7½ P. M. Admission—Ladies 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 10½ A. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 P. M Mrs. M. A. Ricker regular speaker. The public are invited Seats free. D. J. Ricker, Sup't.

WORCESTER MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall Weybosset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter.

HARTFORD, CONN.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Conductor.

PORTLAND, ME.—Meetings are held every Sunday in Temperance Hall, at 10½ and 3 o'clock.

BANGOR, ME.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p. m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

HOULTON, ME.—Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and evenings.

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lyceum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seats free.

RICHLAND CENTER, WIS.—Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, Conductor. Mrs. Della Pease, Guardian.

MORRISANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M., in the Police Court Room. Seats free. R. A. Seaver, President; S. Pushee, Secretary.

Terre Haute, Ind.—The Spiritualist Society of this city have located Bro. J. H. Powell, formerly of the "SPIRITUAL TIMES," London, for the year 1869. J. H. Stanly

Philadelphia, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 9½ A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 11 A. M. and 7½ P. M. on Sundays.—"The Philadelphia Spiritual Union" meets at Washington Hall, every Sunday, the morning devoted to their Lyceum, and the evening to lectures.

Toledo, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyceum in the same place every Sunday at 10 A. M. A. A Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

Chicago Liberal and Spiritual Associations meets every Sunday at Crosby's Music Hall, at 10:45 and 7:30. Conference at 12 M. Clair R. DeVere speaks for December. All communications to be addressed to— J. SPETTIGUE, Pres.

NEW YORK.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

OSWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10½ o'clock a. m. and 7 p. m. Conference at 3 p. m.

BROOKLYN, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7½ p. m. Children's Progressive Lyceum meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations every Sunday at 3 p. m., and Thursday evening at 7¼ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7¼ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

CLEVELAND, OHIO.—The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 290 Superior St. at 2 and 7 p. m. Lyceum at 10 a. m. Lewis King, Conductor, Mrs. D. A. Eddy, Guardian, D. A. Eddy, Cor. Secretary.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10½ a. m. and 7½ p. m. Children's Lyceum meets at 2½ p. m. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock. by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

VINELAND, N. J.—Friends of Progress meetings are held in Plum street Hall every Sunday, at 10½ a. m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12¾ p. m. Hosea Allen, Conductor; Mrs. Porta Gage, Guardian: Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

BELOIT, WIS.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ A. M., and 7½ P. M. Lewis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 M. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups.

ST. LOUIS, MO.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday; in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 a. m. and 8 p. m.; Lyceum 3 p. m Charles A. Fenn, President; Henry Stagg, Vice President Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum.

CLYDE. O.—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 11 a. m. S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sect.

SPRINGFIELD, ILL.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M, Lanphear Secretary. Children's Progressive Lyceum every Sunday at 2 o'clock P. M. B. A. Richards, Conductor, Miss Lizzie Porter, Guardian.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a. m. Children's Progressive Lyceum meets in the same hall at 2 p. m.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

SYCAMORE, ILL.—The Children's Porgressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

The Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

ADRIAN, MICH.—Regular Sunday meetings at 10½ a. m. and 7½ p. m., in City, Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

LOWELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ A. M. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10½ A. M., at Lafayette Hall. H. H. Crandall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

OMRO, WIS.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs Thompson, Assistant Conductor, Miss Cynthia McCann, Guardian of Groups.

THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E Hulbert, R. Stockwell, M. Hall jr, Trustees; and A. Tillotson Secretary and Treasurer.

LOTUS, IND.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They use the Hall of the "Salem Library Association," but do not hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; Johnathan Swain, Collector.

MARO MANIE, WIS.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 2 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secretary.

TOPEKA, KANSAS.—The Spiritualists of Topeka, Kansas, meet for Social Services and inspirational, speaking every Sunday evening at the Odd Fellow's Hall No. 188 Kansas Avenue. Mrs. H. T. Thomas, Inspirational Speaker.

F. L. CRANE Pres't.

WILLIAMSBURG.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Granada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday at 11 a. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. E. F. Woodward Cor'sponding Secretary. Children's Progressive Lyceum meets at 2 p. m Henry Bowman, Conductor; Miss G. A. Brewster, Guardian

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Schlitzer's Hall. Sunday and Thursday evenings. W. W. Parsells President. Speakers engaged, Mrs. Sarah A. Byrne, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January.

QUINCY MASS.—Meetings at 2¾ and 7 o'clock P. M. Progressive Lyceum meets at 1¾ P. M.

FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

CAMBRIDGEPORT, MASS.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 P. M. Speaker engaged.

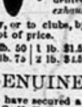
PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forenoon.

DOVER AND FOXCROFT, ME.—The Children's Progressive Lyceum holds its Sunday session in Merrick Hall, in Dover, at 10½ a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 1½ p. m.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street at 10½ a. m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Conductor; Mrs. Louisa Keith Guardian.

WASHINGTON, D. C.—First Society of Progressive Spiritualists, meet every Sunday in Harmonial Hall, Pennsylvania avenue near corner of 11th street. Speakers engaged for Oct. Anna M. Middlebrook. Nov. Nettie M. Pease. Dec. Cora L. V. Daniels. Jan. N. Franke White. Feb. and March. Nellie J. T. Brigham. April James M. Peebles. May Alcinda Wilhelm. Lectures at 11 a. m. and 7.30 p. m. Childrens Progressive Lyceum Geo. B. Davis conductor, Mrs. Horner, Guardian of Groups, Miss Maggie Sloan, Assistant Guardian of Groups. Commences 12.30 p. m. Conference Free Platform every Tuesday evening at 7.30 p. m. Sociables Thursday evening once in two weeks

Milwaukee Wisconsin.—The First Spiritualist Lyceum meets at Sivyer's Hall every Sunday at 2 p. m. J. L. Potter is engaged to speak at 7½ P. M.



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The best Clover for Hay and Pasture is the ALSIKA. It yields per acre 2 to 3 tons *hay* and 6 to 8 bushels *seed!* Both hay and seed are secured each year from the *first cutting*. This clover is a native of Sweden and Norway, and is extremely hardy. The demand this spring for the seed is unprecedented. Secure it now *before the supply is exhausted*. Sow only 4 lb per acre. Sent singly, or to clubs, by mail or express, *charges prepaid*, on receipt of price.

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vol6 no1.

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